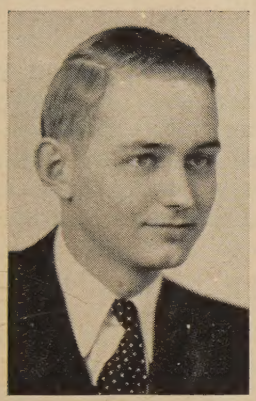
The Pulpit

A Journal of Contemporary Preaching



Harold L. Lunger:

HUMAN DESTINY

Page **7**

Dwight E. Stevenson **2** Disciple Preaching

Perry Epler Gresham **4** Red Skies in the Evening

Hampton Adams **10** Eternity in the Heart

G. Curtis Jones **12** Hours and Wages

R. W. Graham **15** Unpurchasable Men

For Other Features **31** Table of Contents

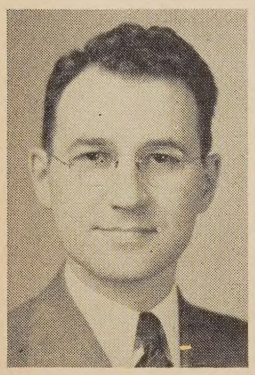
ELLIS JONES HOUGH **20** THE HUMOR OF CHRIST

VOL. XXIII, NO. 8 AUGUST, 1952

By Dwight E. Stevenson

CURRENT TRENDS IN

THE Disciple pulpit bears the unmistakable marks of a unique heritage. Take, for instance, the absence of a clerical tradition which has produced much lay preaching. Lay preaching in the original sense is less common among Disciples in America than in Great Britain, but there is a strong remnant of it here. This heritage makes it easy and natural for ministerial students in undergraduate colleges to begin preaching long before they receive their A.B. degrees and as much as three or four years prior to any formal ceremony of ordination. One result is a ministry practiced in preaching from an early age. Another result, effective until about twenty-five years ago, was a greatly belated development of graduate training.



Undergraduate college education was quite general from 1840 forward because of the strong accent of Alexander Campbell and his fellow reformers upon Christian higher education for the whole church, ministers and laymen alike. But the special, graduate education of ministers had to wait in most instances until the present century. Those few venturesome men who broke out of the mold to attend Yale and other seminaries just before the turn of the century were pioneers who are now honored, but they were at the time quite generally regarded with suspicion. Among them were such men as W. E. Garrison, Edward Scribner Ames, Herbert L. Willett, Burris Jenkins, Perry J. Rice, and Charlie Freer. Increasingly, at this mid-century, graduate seminary training has become the rule rather than the exception. Nevertheless, Alexander Campbell's early strictures against a "hireling clergy" work effectively to prevent in Disciple churches any very great distinction between laymen and clergymen.

Then again, there is our traditional distrust of theology. Actually the historical rootage of this tradition was not a rebellion against theology as such but a rejection of theology and creed as tests of faith. While, therefore, first-and second-generation Disciples did a great deal of doctrinal preaching, using almost exclusively biblical terms, succeeding generations have fallen away from doctrinal preaching. This has made for a pragmatic, ethically-centered pulpit message. It has also made for ease of interdenominational cooperation: Disciples have never been as much bothered by theological differences as some communions.

Rational Evangelism

Another strand of Disciple tradition is rational evangelism, which was established over against frontier Calvinism. It grew up in opposition to evangelism of the mourner's bench and the anxious seat, and in rebellion against inward emotional experiences and signs. Disciples have regarded faith as intellectual belief of evidence rather than as an experience of being grasped by the Holy Spirit. Salvation has been an objective "plan" rather than a "strange warming of the heart." Consequently, Disciple preaching has tended to discountenance emotional appeals. It has not been hortatory, but neither has it been a witnessing ministry. The tradition has been didactic. And it has degenerated at times into argumentation and legalism.

The use of the Bible in Disciple preaching has also followed a tradition—that of induction. This has meant not only a great deal of quoting from the Bible, but a minimizing of textual preaching in its narrower sense, in favor of a very wide scriptural perspective based upon whole books and upon topics investigated through whole ranges of the Testaments. There can be no doubt that the first generation of Disciple reformers came to the scriptures with the Baconian attitude, as learners, and that their preaching on the Bible had for them and for their hearers much of the atmosphere of scientific investigation and discovery. Unfortunately this strand of tradition has degenerated markedly in transmission to succeeding generations. In some quarters, it declined into the mere quoting of proof texts in support of the now orthodox "plea" which many accepted and pro-

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A brilliant analysis of today's preaching emphases in one of our church families

DISCIPLE PREACHING

claimed dogmatically. In other quarters, the practice withered away leaving nothing much in its stead beyond the limited textual preaching which it had displaced and the topical preaching which came more and more to displace both. Nevertheless, the Disciple tradition at its best is favorable to wholesome recovery of an inquiring biblical preaching with wide perspectives.

The Word of God

Across all the years, the polar star of the Disciple pulpit has been the union of Christians. Some have advocated union wholly on the basis of a "restorationist's plea" which, paradoxically, had held them aloof from interdenominational cooperation on the assumption that we could unite the modern church only by restoring the New Testament church after a rather mechanical pattern. The main body of Disciple preachers, on the contrary, have viewed the church dynamically rather than statically and have agreed with Thomas Campbell's assertion that "until we associate and consult together we can do nothing." They have consequently thrown themselves solidly into support of the ecumenical movement. In recent years, restorationism, gathering to itself a reactionary type of fundamentalism and exhibiting the least desirable traits of legalism and dogmatism, has generated a schism which now seems past healing. For the main body of Disciples the schism has resulted in a more open espousal of liberalism and ecumenical cooperation.

Meanwhile, there are neglected aspects of the Disciple tradition which are now being recovered, not through a resurrection of the distinctive Disciple witness, strangely enough, but through the interchanges of Protestant thought. In particular, the doctrines of the Word of God as a deed, as a divine-human encounter, rather than as God-imparted information, and of faith in Christ as personal rather than doctrinal, might as easily have been read from the works of Campbell and Richardson as from those of Barth and Brunner. But they are being recovered by way of Barth and Brunner.

A Chastened Liberalism

There is, however, little reason to expect a wholesale conversion of Disciple ministers to neo-orthodoxy. Inherent distrust of Calvinism is too strong. Roger T. Nooe of Nashville, Tennessee, states it this way: "Clearly, in recent years, following our world cataclysms, there has been a return to God and the Bible in our preaching. Man is not enough, yet with the Disciple heritage, ministers know that—may I say it reverently?—God is not enough without the help of his people. . . . God and man working together, under their best interpretation, fit the Disciple mind."

Most living ministers of the Disciples of Christ who can look back to twenty-five years or more in the pulpit find that their thinking has passed through three phases: out of fundamentalism; into a liberalism concerned first to square religion with science and second to apply Christianity to life and society in this present world; and out of this phase of liberalism into what some call "chastened liberalism," more concerned with a positive approach to the Bible and to theology.

The Claims of Society

Social concern is still very much alive. "I am convinced now, more than ever," writes Warner Muir of Los Angeles, "that the Christian message must be presented to men to get from them two responses. First, a response from their souls to devotion, to Christ and his way; and second, a response to the claims of social necessity which will make our present disordered society into the new society of the Kingdom of God." He is seconded by Curtis Jones of Nashville, who says: "I much prefer to tackle the red-hot issues of the day and try to challenge our people to face the tremendous problems of the hour in the spirit and courage of Christ."

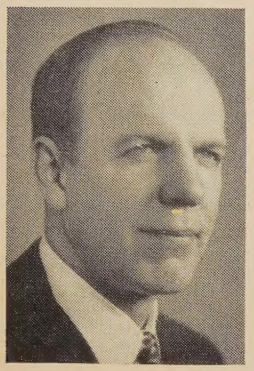
At the same time, social concern is touched with a new urgency and with more theological penetration. "The question is not whether the gospel is relevant," says one, "but that its acceptance is a necessity for our time." And another, John Paul Pack, of Seattle, Washington, becomes quite specific when he says: "In the last few years in my preaching, I have tried more and more to come to grips with the challenge of the communistic faith. I keep saying that faith is not belief, but what we do with our belief. Faith is belief that has become conviction, and conviction is something to conquer with." Nevertheless, Perry E. Gresham of Detroit is to be heeded when he states that "the liberals now are in search of an authority greater than limited programs of social amelioration. Social preaching is somewhat more sober and less belligerent than in recent decades."

But the emergent note of the Disciple pulpit right now is biblical theology. "Almost uncon-

sciously my sermons have become more theological in recent years," writes Hampton Adams of St. Louis, "dealing at least once a year in a series with the basic theological subjects of God, Christ, man, the church, the Holy Spirit. . . . I find that I have done a good deal of preaching upon the message of whole books of the Bible." Edgar DeWitt Jones of Detroit is "of the opinion that in the preaching of the seminary trained men among us there is a distinct theological trend." To quote Dr. Nooe again: "We are returning to the Bible not for proof texts but for power. We are finding in it the fountainhead of wisdom and the values that are desperately needed for such a time . . . I would say, briefly, that the trend is to preach out of greater depths with a surer validity, and this in simplicity which answers to a picture age."

Undeniably, Disciples have shared in the growing sensitivity to homiletic art. Preparation occupies more of a minister's time. There are more illustrations and literary allusions. There is more dramatic sense. Diction has improved. But there has been less extemporaneous delivery. Perhaps the prominence of the manuscript in the pulpit is one indication that the minister regards his sermon as a work of art—to be looked at and admired. There has been some of this emphasis where there should have been more stress upon the sermon as an instrument for bringing divine changes into human life.

It seems safe to say that the current mood in the Disciple pulpit is one of quest for a deepening knowledge of the power of God. We Disciples are groping for this. We do not yet have it, but there is stirring among us the lively expectation that the finding will not be delayed much longer. Perhaps the phrase for it is "the sense of the threshold"; we feel that we are on the verge of some new greatness. Perhaps this will be an ecumenical discovery which we will make in company with the rest of Protestantism—the whole gospel for the whole world.



Red Skies in the Evening

By Perry Epler Gresham

Matthew 15:1-4.

ANXIETY is not new. It sent the Sadducees and Pharisees to Jesus asking a sign. To be sure, their motives were mixed with a desire to discredit the Great Teacher and a hope to get some cosmic guarantee from God. In both cases they were smitten with doubt and confusion. Had their religious convictions sustained them in the time of crisis, they would have felt no compulsive desire to discredit a teacher who challenged the validity of their narrow creed.

Jesus apparently denied the request by speaking to their basic insecurities which obscured the self-evident signs everywhere around them. He said, "When it is evening, ye say, it will be fair weather for the sky is red. And in the morning, it will be foul weather today, for the sky is red and lowering. O ye hypocrites! Ye can discern the face of the sky, but can ye not discern the signs of the times?" They doubtless knew the simple old weather maxim which has come down to us: "A red sky night is a sailor's delight, but a red sky morning is a sailor's warning." It is a rough rule for weather prediction based on experience and common sense observation as well as venerable tradition.

Everywhere people develop oft-quoted remarks about the weather. I have heard an old Scotsman say, "If you can see Ben Lomond it's a sign of rain; if you can't, it's raining." Ask a man in the Panhandle of Texas, "Does the wind blow this way all the time?" and his invariable answer will be, "Sometimes it blows the other way." An old Indian near Seattle, Washington, gave an accurate answer to the newcomer who, upon living through two solid weeks of misty rain, asked, "Does it rain all the time in Seattle?" The old Indian answered, "Sometimes it snow!" Saws and sayings about the weather are handed down from generation to generation. The Lord used one of them to rebuke the sign-seekers by pointing to a common-sense sign they had overlooked.

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Furthermore, he denounced their overconfidence in such outward appearances as a sign or omen. Their trust in appearance rather than reality proved their hypocrisy and adulterous perversity. "No sign shall be given," he said, "but the sign of the prophet Jonah." They probably pondered the meaning of that remark as has every minister who since has preached therefrom. The reference to his burial and resurrection, though clear to us, was obscure to them. They must wait for the proof in history the same as one must validate his weather prediction in actual experience. Fritz Kunkel calls the sign of Jonah our inner crisis. Says he, "We should recognize that we are actually swallowed and carried away by the great fish. Indeed we are still in the grips of unconscious powers, doubt, fear, passion and greed. The fish has us though we think we have the fish."

Signs of Our Times

Our own generation is marked by hypocrisy and sign-seeking because we are anxious. We pay charlatans to write astrological nonsense in our daily papers. We strive for appearance and ignore reality; we cherish reputation and neglect character. A man strives for the sign of the false god Success by spending the first half of his life trying to get rich and the last half trying to get well. We compete and slave for university degrees, unaware of the sorry plight of one who has only a yellowing sheepskin to cover his intellectual nakedness. We major on victory rather than the sport. We honor ability to win an office rather than ability to serve effectively. "The world is still deceived by outward show." We read Stalin into Revelations and Truman into Daniel in a vain search for a cosmic guarantee, when all about us flame the red skies of history.

What are the signs of our times? The sky is red in the morning. Tomorrow will bring foul weather. We read history the same way we read the weather. An old sea captain notes the cloud formation, sniffs the wind, reads his charts and instruments; then he predicts and acts accordingly. It may be merely an educated guess, but experience will test it. The signs of history are tendencies and contradictions. Tendencies and contradictions are stark and grim against a blood-red sky of morning.

The most evident tendency in our mid-century is overconfidence in government to solve our problem. The communist-dominated states are fierce to behold because the people have yielded to aggressive and brutal totalitarianism. They have trusted their governments with blind obedience. Idolatry of the state or any combination of states brings disaster and judgment. Unwarranted faith in governments has broken out above the face of the earth with an angry significance. We put out the fires set by totalitarians in Germany and Italy only to see the world sky crimson with communism. The most massive consequence of our last war intended to bring freedom is the rise of the far more frightful communist conspiracy for world conquest by revolution. This world challenge brings a response of opposing powerful military governments, including our own. The people sacrifice, suffer and die. Look to the east and the heavens are blood-red against the black clouds of war.

Modern Contradictions

The contradictions that threaten our well-being are apparent. We cannot serve both Christ and Mars. Yet we attempt to do just that with the inevitable consequences of frustration, anxiety and neuroses. The governments in Russia, China, Britain and America that lead their people into war are in power because the people permit them to be. We have wars because we have within us a contradictory fifth column that prefers war. We hope for peace with rebel hostility within. Carl Sandburg reads the signs of the times and writes

> So what? So we must be calm, collected, easy, facing the next war,
> And we can remember the man sitting on a red-hot stove as he sniffed the air, "Is something burning?"
> Or the Kansas farmer, "We asked the cyclone to go around around our barn but it didn't hear us."
> Or we can turn to the books and take a looksee and then take a cry or a laugh, as it pleases.
> They say, do the books: Begin your war and it becomes something else than you saw before it began—it runs longer or shorter than planned, it comes out like nobody running it expected, ending with both sides saying, "We are surprised at what happened!"

We cannot serve both God and Mammon. Yet we cling to our comfort and success philosophies without realizing the deep bifurcation of loyalties between the kingdom of possessive achievement and the Kingdom of God. Cleveland Amory in *Harper's* lampooned our pleasure-mad obsessions which stem from possessions and babbitry in his Palm Springs rhyme,

> O, give me a home
> Where the millionaires roam,
> Where the dear little glamour girls play.
> Where never is heard
> An intelligent word
> And we round up the dollars all day.

With a shudder and a troubled heart we bear

Disciple's Number

Our August issue this year is devoted to sermons by preachers from the Disciples of Christ who received the highest number of nominations from readers of The Pulpit. This timely portrayal of Disciple preaching appears as the World Convention of the Disciples of Christ meets this month in Melbourne, Australia. For next August, our readers will be invited to nominate *Lutheran* pastors whose sermons will be selected.—The Editors.

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the stormy weariness of the day with headlong haste and anxious petulance. When evening draws down, we look to the west for signs of the times against the sunset. In the midst of cloudy concern, the rose-gold of a bright evening sky causes the heart to leap and the spirit to quiver with eager hope. The signs of the times are also hope and opportunity against a red and lowering western sky.

Signs of Hope

A slim church-spire points up toward God with a luminous evening iridescence for a background. The new meaning of the church in our age is ground for hope. The loyalty of one consuming love for God is the response of sensitive human hearts to the boundless love of God for us. The church stands as a reminder in every land that lesser loyalties to state and race, money or self must find their subordinate place. The spire reminds mankind that the spirit is mightier than the sword. It calls all people to an inclusive fellowship that can redeem the times. The resurgence of interest in the church and the growing unity of the church are signs of hope. World communion is the final answer to world communism.

No barrier of race or creed or nation
Can break that sacramental comradeship of bread and wine
As long as mankind prays,
"Our Father, who art in heaven!"

No one is more aware of the weakness, division and ineffectiveness of the church than its sincere and humble servants. A blessed woman in my congregation who has lived a life of altruistic devotion in the church and related community enterprises dramatically confesses the difficulty as it appeared in her experience. "I left college with the lofty idealism of the Student Volunteer Movement which confidently proclaimed the slogan, 'The world for Christ in this generation.' I married an able young minister and together we set forth on our part of the enterprise. Our parish was a small church in western Canada. We labored with a sense of urgency to complete our world mission. I found instead that it required twenty years to convert one deacon."

Redeeming Personalities

Slow though the process be, the witness of the church is the hope that the world through Christ may be saved. No other fellowship persistently calls people from ego-concerns and lesser loyalities to a service that finds a glorious fulfillment above and beyond history to redeem its meager relalization in contemporary society. Weak and struggling congregations are the earthen vessels which contain the redeeming love of God. Two or three gathered together in the name of Christ become a fellowship with the ego-shattering power of the gospel. A world community of congregations becomes the creative minority which looms as a spire of hope against the western sky. Nothing can defeat a fellowship of faithful and expectant disciples who fear neither life nor death, present nor future, height nor depth, nor any other thing in all creation.

Against the red sky of evening there are people. Albert Schweitzer is a massive sign of hope. His husky body, creative mind, tender heart and skillful hand declare in the language of a consecrated and eloquent life that there are persons who have not been obscured by our dim and shadowy collectivism. As long as there are people who think and act with intelligent independence, our world will not be swallowed by the collectivist idolatries that threaten us. The significance of personality is at stake. There are plain people whose forms athwart a fiery sunset give friendly significance and hope to fellow pilgrims. Parents who love their children without smothering them, workmen who redeem the drudgery of the assembly line, executives who are sensitive to human need as well as economic achievement—all these are omens of fair weather to come.

The blessed influence and redeeming significance of an ordinary person can be startling. Let anyone consider thoughtfully and he can name a few personalities of whom it could be said, "If all people were like that, wars would cease and righteousness would prevail." The love and mercy in the world which flicker like candles in the winds of war burn on to "give light to all that are in the house" because of the myriad redemptive souls who live and die in relative obscurity to everyone except God, who is the only one that really matters.

Redemptive Living

In the little village of Nazareth, for example, is a gentle physician named W. B. Bathgate. When Dr. Bathgate walks down the street the Arab faces beam with friendly appreciation. Hardly a family in the town has failed to receive some healing helpfulness from the little hospital which the good doctor administers. Out from Bonnie Scotland he came upon graduation from the famous medical school at Edinburgh. His sweet wife suffered a nervous collapse which has kept her from the ordinary affairs of life through all these years. The stout courage of the gentle surgeon has never complained or quavered. With a meager income which is less for a lifetime than his skill would have commanded in one year had he served in one of our great cities, he has carried on a ministry of healing that is truly inspiring. The little Arab girls who were trained as nurses' aids have become enlightened mothers and helpful citizens. The limited equipment has never dissuaded him from doing the best he could with what he has. The young doctors who have interned with him have been gentled in spirit by his amazing self-discipline and gracious example. In that little hill town of Galilee which still has a reputation that prompted the ancients to say, "Can anything good come out of Nazareth?" there is the persistent glow of a radiant and redemptive personality. As we looked up at the stars I said to him, "Does one forget in a quarter-century of hard

work battling disease, dirt and violence that our Lord lived here in his youth?" "Never," was the confident reply. "The wonder and enchantment shine like the stars."

The church and noble personalities are respective symbols of our love for God and man. They are signs of hope in our times. They are "opportunity" in history. They are the bearers of the values that derive from free will in the horizons of human history. But there is inherent in the nature of our contemporary weather the salient sign of Jonah. We cannot evade the responsibilities and suffering which redemptive living involves. There are signs of hope which turn out to be opportunities to redeem the times in fair weather or foul.

In company with Dr. Bathgate on the streets of Nazareth, I met an old Arab who was the epitome of our troubled mid-century. He had lost all his family in the war. He could not work in that he was virtually a political prisoner. His health was broken. The woe of the world was in his downcast face. I greeted him with my one Arabic word which means "good afternoon." He answered in Arabic. I turned to Dr. Bathgate, who gave me a quick translation: "The old man says, 'it is a bad world. The quicker we are done with it, the better!' " I was impressed with the Arab's deliberate opinion. I too know the sting of quick death and unfulfilled love in a time of upheaval. I was about ready to agree with him and say, "Move over, brother!" But Dr. Bathgate, who knows the attitudes as well as the bodies of the people who are healed by his surgeon's skill, said, "He expects you to give him a Christian answer." My easy discouragement and acquiescence were rebuked. I squared my shoulders and answered with all the intrepid resolution I could command: "It is a bad world. With God's help we must do our best to improve it!" He smiled incredulously as we walked away toward the brow of the hill that looks out toward the blue Mediterranean across the valley of Armageddon. The sky of evening was flaming red with signs of hope.

Human Destiny

By Harold L. Lunger

What is man that thou shouldst think of him? Psalm 8:4.

THE eighth Psalm is one of the most majestic in the whole Psalter. It is a hymn of adoration and praise. It begins with the awesome beauty of the night sky and then, after a breath-taking transition, contemplates man himself, in his insignificance and in his glory. Before the nine brief verses are concluded the Psalmist has set forth an inspiring philosophy of human destiny, a thrilling view of man's place and role in the universe.

Robert Frost's little poem "The White-Tailed Hornet" gives a rewarding perspective from which to view this Psalm. The poet begins by musing upon the instinctive defensive reactions of the hornet that lives in its balloon-shaped nest up against the ceiling of the poet's woodshed. Whenever an intruder gets too close, out comes the hornet like a bullet and penetrates with his best defenses. A few lines later the poet is reflecting upon the tendency to liken man to the lower forms of life and to explain human actions in terms of animal instincts. He concludes with these profound observations:

> Our worship, humor, conscientiousness
> Went long since to the dogs under the table.
> And served us right for having instituted
> Downward comparisons. As long on earth
> As our comparisons were stoutly upward
> With gods and angels, we were men at least,
> But little lower than the gods and angels.
> But once our comparisons were yielded downward,
> Once we began to see our images
> Reflected in the mud and even dust,
> 'Twas disillusion upon disillusion.
> We were lost piecemeal to the animals,
> Like people thrown out to delay the wolves.

Man Over Animals

Popular thought today is so obsessed with downward comparisons that it seldom looks upward toward the stars and God. It is so preoccupied with pointing out similarities between the structures, organs, functions and drives of men and of animals that the conclusion of many is not that man is "but little lower than God", but rather that he is but little higher than the monkey or hornet.

A teacher had just talked to her class about some of the rudiments of zoology. At the close of the session she asked what human beings have that animals do not have. Finally the silence was broken by a little girl in the front row, who

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asked, tentatively, "It couldn't be sex appeal, could it?" Many today are conscious of no profound differences between men and animals. They think of themselves and of others as merely high-grade mammals, sophisticated animals, driven by the same biological urges, and with no higher destiny than to root for themselves like pigs or fight like alley cats or breed like rabbits. "Thou, Evolution, hast made him but little higher than the animals"—this is the working philosophy of millions today.

But there is a corollary of such downward comparisons. Though but *little* higher than the animals, man obviously is *higher*. Compared to the animals man really is something! And so we come to think of ourselves as veritable gods.

We are clever—sometimes devilishly clever. Haven't we shown our superiority to other animals by taming them and making them work for us? Haven't we learned to travel faster than any deer, to soar higher than any eagle, to move through the water faster than any fish? Haven't we harnessed the rivers, and now even the power of the atom itself?

Yes, when we look downward toward the animal, vegetable and mineral kingdoms, we may well exclaim with Hamlet: "What a piece of work is a man! . . . the beauty of the world! the paragon of animals." Thus it is when our comparisons are yielded downward.

Man Under God

In contrast to this modern tendency the Psalmist looks upward and Godward.

> When I see thy heavens, the work of thy fingers,
> The moon and the stars which thou hast formed;
> What is man that thou shouldst think of him,
> And the son of man that thou shouldst care for him?

I can understand the Psalmist's feeling. Can't you? "When I see thy heavens"—so vast that distances are measured by light-years, so orderly that we can predict eclipses a thousand years in advance, so awesome as to subdue the pride of the most arrogant—

> When I see thy heavens, the work of thy fingers,
> The moon and the stars which thou hast formed;
> What is man

—a mere speck in infinite space, a second in infinite time, erratic, unpredictable, petty, mean—

> What is man that thou shouldst think of him,
> And the son of man that thou shouldst care for him?

We ought to be able to understand the feelings of the Psalmist. For the contemplation of the heavens gives such a vast sense of magnitudes as to make our world an atom and ourselves but momentary flashes of energy. Such a comparison (to quote from Robert Gilder)

> Might crush the soul, did not this saving thought
> Leap to the mind

—the thought that man is a child of God, created by him, made in his own image, and destined to rule over all his works.

So the Psalmist goes on to state a magnificent, a stupendous fact, a fact that is fundamental to his faith and to ours:

> Yet thou hast made him but little lower than God,
> And dost crown him with glory and honor!
> Thou makest him ruler over the works of thy hands,
> Thou hast put all things under his feet.

Our upward comparisons make us kin not to the animals but to God. We are still rulers over the lower realms—as when we made downward comparisons. But now we are *not* gods; our animal instincts are not the highest rule and purpose of our existence. Now in our rule over the lower creation, we are to serve not ourselves, but the Creator of all. We are to consult not our own desires, but the will of the God whose servants, stewards and sons we are. Robert Browning puts it this way: "Man is not God, but hath God's end to serve." An unknown poet phrases it even more elaborately:

> Lord, I believe.
> Man is no little thing
> That, like a bird in spring
> Comes fluttering to the light of life,
> And out into the darkness of long death.
> The breath of God is in him,
> And his age-long strife
> With evil has a meaning and an end.
> Though twilight-dim his vision be,
> Yet can he see thy truth,
> And in the cool of evening thou, his friend,
> Dost walk with him, and talk . . .
> Of the great destiny
> That awaits him and his race
> In days that are to be.
> By grace he can achieve great things,
> And on the wings of strong desire
> Mount upward ever, higher and higher,
> Until above the clouds of earth he stands
> And stares God in the face.

Sin Stands in the Way

But this is not the whole story. We saw that when one makes downward comparisons, he first sees his kinship with the animals, and then his superiority to them. So when we institute upward toward comparisons, we are first conscious of our spiritual kinship to God, but then of the vast distance between him and us. In a word, we become aware of our moral inferiority, of our sin. The sense of sin is always the by-product of Godward comparisons, and if it has grown dim in much of our contemporary thought it is because we have been too preoccupied with downward comparisons to give sufficient thought to our relations to the Most High God.

Thornton Wilder's *Skin of Our Teeth* is a fascinating and profoundly suggestive play for all who remember their Bibles and dare to think about the plight and destiny of man. One of the unique things about it is the way it telescopes time, merging centuries and even geologic ages into one contemporaneous moment. For example, as the play opens the audience is sitting in a movie house as "News Events of the World" tells of an ice sheet which has pushed the cathedral of Montreal down into the state of Vermont and is

now descending upon New York. A few moments later Mrs. Antrobus, in her home in Excelsior, New Jersey, receives a singing telegram from her husband across the river saying he will be home late from the office, but reporting joyfully that he has just invented the wheel, separated *m* from *n* and demonstrated that ten times ten equals one hundred. In the very same scene Sabina, the maid, and Mrs. Antrobus are talking about new hats, a plate of ice cream and tickets to the movies, and go to the door to let a pet baby dinosaur in out of the cold. Later we are on the boardwalk in Atlantic City, with crowds of tipsy revelers dancing as a bingo operator calls his numbers in the background, when storm warnings are put up, the wind and waves reach hurricane proportions, and an old fortune teller hurries Mr. Antrobus and his family onto a boat with two of each kind of animal, to escape the approaching deluge.

Cain, alias Henry

Mr. and Mrs. Antrobus—her name is significantly Eva—have two children, a boy and a girl. As the plot unfolds we learn that they did have another son, but he met a tragic end. We learn also that Henry has a bad habit of throwing stones at other children and his parents are deathly afraid he will kill someone; we learn that he has an ugly scar on his forehead which both he and the family frantically try to keep covered up; that the scar forms the letter "C," and that sometimes his teachers at school forget and call him "Cain." In the closing scene Cain, alias Henry, is a veteran returning from a modern war, with the blood of many brothers on his hands.

Earlier, when Henry has almost killed another boy, his mother tries to excuse and defend him by telling her husband: "It was just a boyish impulse. Remember how young he is. He is only four thousand years old."

We cannot be sure just what the dramatist is trying to say. His meanings are never all on the surface. But one thing I realized as I watched the play, with its merging of the modern and the biblical, was how contemporaneous are the sin of Cain, the fall of man, and those evils which have precipitated one deluge after another down through the centuries.

We are made in the image of God, "but little lower than God." Yet so much of the devil has got into us as to blur and all but blot out that divine image.

Thus we come back by a different route to those unpleasant facts about man that they start with who make their comparisons downward. We come back again to the instinctive animal drives that are so often frustrated and perverted and become elephantine and demonic. But now we see them in an entirely different perspective. Now we see them not as our true character and highest destiny, but as a perversion of our real character as sons of God, and as rebellion against our true destiny, which is to bring all things into subjection to him.

This fact of sin and the fall is an aspect that the eighth Psalm does not touch. It sees man's finiteness but not his sin. Morally it sees only our kinship to God, and celebrates our creation in the divine image.

Yet for all the Psalm's optimism and seeming naiveté, this *is* man's destiny still—to attain our true stature as children of God, and to rule over all the works of his hands, bringing all things—even the animal in our own bodies and minds—into subjection to him. As Robert Browning says,

> What is left for us, save, in growth
> Of soul, to rise up . . .
> . . . from man's dust to God's divinity?

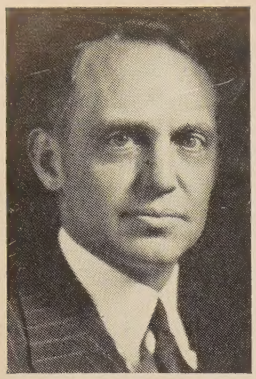
In Jesus we have the assurance and the Way by which we may attain this high destiny.

An Invitation

The 1954 Evanston Assembly of the World Council of Churches will be developed around the theme, the Christian hope. Ministers throughout the world will be leading their people in considering anew this aspect of the Christian faith. The Pulpit will welcome sermon manuscripts related to this topic. Suggestive source materials will be found in the articles on this subject now appearing in The Christian Century.—The Editors.

The Approximation of the Cross

Enlightened self-interest is not enough. You cannot even put a husband and wife at a job of making a home without their interests clashing. The business of building a home is in part a business of resolving those conflicts which are inevitable through love, consideration and unselfishness. The farther we move from two people in a home into the social relationships of life involving millions, the more certain are these conflicts to arise. And when these clashes are allowed to multiply, they add up to war. It is extremely naive to assume that even two nations can follow their own national self-interest without those self-interests clashing. What then? This is the end of the doctrine of self-interest. Something greater and more heroic and more discerning is needed, and that is nothing less than an approximation of the cross of Jesus Christ. When conflict comes, some men and nations must be willing to suffer for the common good—suffer the physical and spiritual agony of the cross. By their stripes alone can we and our world be healed.—*Vere V. Loper, former Moderator, Congregational Christian Churches, Berkeley, Calif., from an address delivered before the Chicago Sunday Evening Club.*



Eternity in the Heart

By Hampton Adams

He has set eternity in their heart. Ecclesiastes 3:11.

WHEN we Christians, using the words of the book of Ecclesiastes, declare, "He has set eternity in their heart," we are saying that the heart has its answer to life's ultimate question in the resurrection of Jesus. In these words we witness to our peace, our hope and our courage. There is no boasting in this testimony, save of Christ; for through faith in Christ this peace has come from God. And as we go from faith to faith, allowing grace to abound, we live, yet not we but Christ lives in us.

The philosopher-teacher who wrote the book of Ecclesiastes, probably about two hundreds years before Christ, was not answering life's enigma when he said, "He has set eternity in their heart." Far from being an answer this was, to the disillusioned professor, a disturbing question. Man has eternity in his heart. He is always trying to transcend this earthly life. Yet death ends all. Whereas eternity in the heart is peace for the Christian, for the author of Ecclesiastes eternity in the heart was an agitating and taunting problem.

It may seem to you that this puzzled and cynical teacher concluded at the very end of his book that the soul is immortal. "The dust returns to the earth as it was, and the spirit returns to God who gave it," he said. But this contemplation brought him no real satisfaction. This was all that he could hope for and this was not individual immortality. The only immortality that has meaning is individual immortality, the survival of the person. What the author of Ecclesiastes saw was not individual immortality, but reabsorption—the body to the earth, the spirit to God. In this the individual is lost forever. Now we see that eternity in the heart can be a tribulation without the assurance of the risen Christ.

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Let us lift this text out of the book of Ecclesiastes and make it a part of the gospel, cause it to say what Christians mean when they declare, "He [God] has set eternity in their heart."

We must not lose the truth that the author of Ecclesiastes grappled with, unsuccessfully without Christ: man has hungers that the earth cannot satisfy; by some instinctive prodding he is always trying to transcend his earthly sphere. "He has set eternity in their heart."

The Psalmist was much clearer in his insight, because Jehovah was much clearer to him than to the teacher of Ecclesiastes: "As the hart panteth after the water brooks, so panteth my soul after thee, O God."

Clearer still was Augustine, because he had seen Jesus: "We were made for thee, O God, and we shall never rest until we rest in thee."

Evidences of Eternity

Take note of these evidences of eternity in your heart:

You have worked hard to achieve excellence in your business, your profession or your art; you have made progress, but you can never be satisfied. That is something of eternity in your heart.

You have not worked as hard as you should and you suffer remorse. That is something of eternity in your heart.

You have allowed yourself to be caught up by the wave of secularism of our time but you know you have sought after vain things. That is something of eternity in your heart.

You have compromised your convictions to be accepted in coveted circles, and you are inwardly uneasy. That is something of eternity in your heart.

You have lied, and you can hardly live with yourself. That is something of eternity in your heart.

You have broken your marriage vow and sinned against another person, and you feel unclean. That is something of eternity in your heart.

When the Prodigal Son in the far country came to himself he felt the impulse of eternity in his heart. When he said, "I will arise and go to my father, and I will say to him, Father, I have sinned in thy sight and I am no more worthy to be called thy son," eternity was stirring in his heart. This parable teaches what the writer of Ecclesiastes

did not know: that the movements of eternity in the human heart, set in motion there by the heavenly Father, have their counterpart in the Father's love, a love that goes out to meet, to forgive and to redeem.

This is the point of transition from eternity in the heart as the teacher of Ecclesiastes sensed it to eternity in the heart as the Christian knows it. The eternity in the heart of a Christian is his knowledge of God in Christ.

The Power of His Resurrection

This knowledge of the person of Christ and his teaching was remembered by the first disciples, and then by those to whom they spoke of their experience of Jesus; and then it was written down by those who remembered and saved for all generations. However, it was the resurrection of Jesus that stirred eternity in the hearts of the disciples and brought to their memory vividly all that he said and did, and with deeper meanings than they had comprehended while he was with them in the flesh.

The Church is the certain evidence of his resurrection. When he died on Golgotha the hearts of all in that little company of disciples that had trod the sorrowful way died to hope and to faith. That was Friday. By Sunday, however, the word went around that he was not dead but living. Those who had known him most intimately in life knew him most assuredly in the resurrection .At Pentecost, Peter declared, "This Jesus hath God raised up, whereof we all are witnesses." Again Peter spoke of him "whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it." It was their common and sure knowledge of the resurrection that brought the disciples together where in the presence of the living Christ and by the power of his Spirit the church was established.

Peter who had denied his Lord now felt eternity flaming in his heart. Stephen died a martyr's death with the light of the living Christ on his face and with eternity in his heart. The church has lived through persecutions down through the centuries because Christ lived in his church, and eternity has been in the hearts of those who believed on him.

The Insights of Faith

It is by faith that we come to the knowledge of Christ. Without faith we cannot know him. The faith that is required to know Christ is not credulity, not blind faith. It is faith in the historical person, Jesus. It is faith that the one so great and so good must have revealed the truth about God, the heavenly Father, to whom he was obedient unto death, even the death of the cross. But the full justification of Christian faith comes to you and me only by our making it our personal faith, by our living by it, by "betting our lives" on it. Just as the church began with the resurrection of Jesus, so Christian faith must begin with the truth of the life everlasting.

There are some persons who say they can wait. One world at a time is sufficient for them. But can they wait without concern, without despair, without losing quality? Does it make no difference for all the remainder of our life on earth whether by faith we accept Jesus' teaching that life is everlasting or consider that after a few brief years death is the end? Eternity in the heart of the writer of Ecclesiastes was a disappointment and a misery because he was not sure of an answering eternity in the providence of God. Can you keep eternity in your heart unless life is indeed immortal?

The late Lorado Taft once said to a friend, "What we sculptors need is to get back into our work the hint of eternity." That can be said of all workmen in whatever business or profession or art. What we need is to get back into our work the hint of eternity. But can you get eternity into your work unless eternity sings in your heart? And eternity will sing in your heart for you no more than it did for the ancient philosopher-teacher unless you have faith in God's eternity.

Frederick W. Norwood, the Australian who was minister of London City Temple after the First World War, said in a memorable sermon: "Life may proceed upon low levels or it may climb upward to high levels, and if I believe that God is life, then I am bound to seek for quality. This is why I love truth better than a lie. It is not a matter of expediency, it is a matter of quality. A lie may make me rich, it may make me secure, but I cannot respect it, and I cannot be happy with it." Why did this preacher of deep insight say that he sought for quality? Because he believed that God is life, and in God we live and move and have our being. Lose that faith, and will eternity be in your heart to cause you always to strive for quality?

'We Are Seven'

Can you wait to lay hold of life everlasting? Not if your loved ones precede you in death. A year ago last Christmas Mrs. Adams and I received a card from the parents of seven children, one of whom had died of infantile paralysis several years before. On the card was a composite picture of the nine members of the family, including the child who had transcended this life. We know the minds of these parents. To them this child is as much alive and with them as the other six.

You remember Wordsworth's poem, "We Are Seven." Though two were dead the eight-year-old child kept saying, "We are seven."

> "How many are you, then," said I,
> "If they two are in heaven?"
> Quick was the little maid's reply,
> "O Master! we are seven."

If we are to keep on with eternity in our heart when our loved ones die, if we are to have quality in our everyday living, if we are to have the hint of eternity in our work, we must believe in God's tomorrow. "This is life eternal, to know thee the only true and living God, and him whom thou didst send, even Jesus Christ." The resurrection

shows that in Jesus there was a quality of life that is deathless.

If we are to know Christ and the power of his resurrection, we must also have fellowship with his sufferings. In the *Imitation of Christ,* written in the 15th century, there is a chapter headed, "Of the fewness of those who love the Cross of Jesus." It begins: "Jesus hath many lovers of his heavenly kingdom, but few bearers of his cross. He hath many seekers of comfort, but few of tribulation. He findeth many companions of his table, but few of his fasting. . . . Many follow Jesus that they may eat of his loaves, but few that they may drink of the cup of his passion."

We are like that in the 20th century. But if eternity is to be in our heart we must fellowship with Christ in his suffering. Think how Paul witnessed to eternity in the heart: "I have been crucified with Christ and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me."

To have fellowship with Christ in our world, where racial minorities suffer injustice, certain politicians welcome the big money of gamblers, and tens and hundreds of thousands have no more spiritual understanding than to believe that our part of the world would be all right if we could just "stop Russia"—to have fellowship with Christ in such a world means that we must serve, sacrifice and suffer with Christ. And only in fellowship with his sufferings can the Christian heart and conscience have peace. There is an eternal life that is beyond and there is an eternal life that is within. In fellowship with the sufferings of Christ for righteousness' sake the Christian knows "the beyond that is within." Such is the Christian meaning of the declaration, "He has set eternity in their heart."

By G. Curtis Jones

Hours and Wages

Matthew 19:28

A FRIEND of mine gave a disturbing report concerning a situation in California. According to his information, many of the morticians in San Francisco rent ambulances and other funeral equipment from central suppliers at given fees. Professional pallbearers await call. If they carry a casket up six steps it is one price; fifteen steps, another fee. Upon reaching the cemetery, the distance the union pallbearers walk with the casket determines the charge. What a pathetic procession of declination! The once sacred privilege of ministering to the sorrowing is now measured by the material tread of hours and wages. Can this be our America? The California condition, as well as unchristian funerals in general, bring to mind the haunting confession of Oscar Wilde, "Gentlemen, I am dying beyond my means." Aren't we all?

There was a time in the history of our country when the opportunity to bargain, though conceived to be a common and inalienable right by our forefathers, was largely reserved for the privileged. Now the pendulum has swung and almost to the opposite extreme. Labor has a voice, and it should. But its voice and its judgments are becoming increasingly dangerous. We have in our country today an unprecedented conflict between management, labor and government. It is not a one-sided issue: both management and labor have abused their prerogatives. We have recently witnessed one of the gravest debates ever argued before the Supreme Court. The basic issue? The legality of the steel mills seizure. Does the Constitution, whatever the circumstances, give our President authority to do whatever he thinks necessary in the interest of the public?

But, you say, what does all of this have to do with religion, Christianity? Everything! To begin with, there are several basic concepts of work that a Christian should understand. First, work willingly performed is a blessing. It is not to be

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cursed, dodged or belittled. God is the Master Workman, endlessly striving to consummate his will. The prophets were tireless workmen, lifting their voices for righteousness amid confusion. Paul was a laborer and a lover of good work. Jesus, the Palestinian carpenter, declared that he worked even as did his Father. There is nothing cheap about work, except a cheap workman.

Second, work is not synonymous with money. To be sure, money is essential to man's physical well-being. And we are not unmindful of those faithful laborers who must count, very carefully, their wage before going to the market, and the parents who hope against hope that their daily work will continue. However, wages are never an adequate reward for honest labor. One usually gets into trouble if he works only for money. The creative contribution of a man can never be measured in terms of dollars and cents. There is no compensation like a contented heart dedicated to service. Back in 1949, Western Electric and the Harvard school of business collaborated in an experiment to determine what induced a man to perform at his best. Was it environment? Was it a certain type of contract? Hours? Wages? They all entered in. The experiment continued for more than a year. The output was ever upward. The summary reads in part, "Money is not the workers' strongest incentive; recognition and the feeling that the work is important means more."

In speaking to our money-mad era, Elton Trueblood maintains that we are rapidly losing our sense of vocation; we have substituted achievement for concern, production for the sacredness of human personality. When one loses his sense of vocation he has lost his enthusiasm for creativity. When one looks for security rather than opportunity, protection instead of privilege, he has entered the sweepstakes for his soul.

All Honest Work is Sacred

Third, work is sacred. It is the true medium through which an individual offers himself to God. The church has contributed to the present dilemma. We have held aloft the false dualism of sacred and secular work. All honest work is sacred. To be sure, every man, every worker, needs spiritual discipline and moments of revitalization and rededication. But all work must be sacred to be profitable.

We cherish the memory and ministry of William Carey. This great missionary once said, "My business is to serve the Lord and I peg shoes to pay expenses." Without any thought of disparagement, one could confidently say that pegging shoes is also a Christian business. Even Carey implied the dualism of which I speak.

The cobbler who makes inferior shoes that eventually become injurious to the wearer's feet is cursing God as much as the man who spends his money for intoxicants.

The architect who builds an ugly church because he is too ignorant to comprehend and construct a thing of beauty is, in a sense, cursing God as much as the man who takes the Lord's name in vain.

The farmer who exploits his fields is as blameworthy, selfish and irreverent of life as the government agency that plows under a crop or burns a surplus in a world of need.

The physician who through ignorance or indifference butchers his patient's body or pocketbook is as guilty of defaming God as the belligerent drunk who beats his wife.

The preacher who repeats his sermons year in and year out is as guilty of the misappropriation of time as is the laborer who leans too long on his shovel.

What am I saying? One's business speaks for his God. One's sense of justice, honor and Christian faith is reflected in his daily toil.

Work is Redemptive

Fourth, work is a redemptive therapy. It comes as near being a panacea for troubles as anything known to man. One reason why there is so much unrest in our world is that there are so many people who are partly retired, living without sufficient creative challenge to keep them at their best. Tolstoy believed and taught that a happy man was one who worked with his head, his hands and his heart. Therefore we are not favoring our children when we spare them responsibility. We are not building a great church when all the work has to be done by a paid staff. Work is a redemptive experience!

It was in this field of daily work that Jesus gave the parable of the laborers and hours. An understanding of the prologue to the parable is essential to an understanding of the teaching itself. A prosperous man engaged Jesus in conversation. He was interested in eternal life. The Master queried him and discovered that he knew the Law and the Scriptures. Our Lord admonished him to sell what he had and give it to the poor, then come and follow. The man wanted to be in the Kingdom, but he wanted terms; he was not interested in making a cash investment. Having great possessions, he turned away sorrowfully.

Simon Peter, the realist, heard the conversation and said, "Lo, we have left everything and followed you. What then shall we have?" The disciples were assured that "in the new world" they would occupy twelve thrones, and all who had forsaken lands and relatives for the Kingdom's sake would inherit eternal life.

Then Jesus likened the Kingdom of God to a householder who went to the market place at six o'clock in the morning to hire workers for his vineyard. They agreed on the daily wage—a denarius, a Roman coin, worth about fifteen cents, in our money. At noon, the overseer took another group to his field. They agreed on the same wage. And again at three and at five in the afternoon, still others joined the workmen. At sunset they were all paid the same amount. Those who had worked but a little while were amazed and pleased, while those who had toiled all day were angry.

This parable is more than economic philosophy. It is not a blueprint for management and labor. Indeed any business that followed literally the principle of payment here described would go bankrupt. However, the point is that industry should exist for man and not man for industry; business is for service, not slavery.

The parable reminds us that we are living in perpetual judgment. All laborers are judged according to motive and opportunity. No wage is adequate unless it fulfills the needs of those who toil, and no hour is as important as are the cravings of the human heart. And deeper still, Jesus rejoices when one joins him in the harvest field of man, and whatever the season or hour, his laborers are not unnoticed.

Enduring Labor

The lives of those who have lost themselves in enduring labor are humbling and challenging. Noah Webster was born in 1758. He attended Yale College and served as a soldier in the Revolutionary War. He practiced law in Hartford and ultimately was elected to the legislature of Connecticut. Later, Webster was a court judge. All the while he was interested in writing. His *Critical Institute,* in three volumes, distinguished him as a leading authority in the field of English. After the appearance of his spelling books and a brief dictionary, Webster felt his scholarship inadequate for a thorough dictionary, so he devoted ten years to the study of English and other languages. His American dictionary of English was published when he was about seventy. He revised his work when he was more than eighty, shortly before his death. It is said that when Webster had written the last word of his monumental work, he wiped the ink from his quill, then laid it down. Carefully the scholar cleared his desk. Then he pushed his chair away and walked across the room to where his wife was sitting. Webster took her by the hand and together they knelt in prayer, saying, "It is done."

Hours and wages? No! The incalculable satisfaction of making a lasting contribution to society.

It was my privilege some years ago to introduce Muriel Lester to a rather large audience. In preparing for the occasion, I rediscovered some interesting facts pertaining to her life. She was, of course, born to wealth. Gradually she felt an overwhelming sense of responsibility for the unfortunate people of London's east side. With money left by her father, Muriel and her sister, Doris, built in memory of their brother, who gave his life in World War I, an institution called Kingsley Hall. This remarkable homestead of fellowship is a haven to all kinds and conditions of people. Wherever great women are mentioned today, the name of Muriel Lester rises like incense from an altar of compassionate service.

Hours and wages? No! A sense of responsibility for those less fortunate than self.

Time would fail to call the roll of such stalwarts as William Booth, Booker T. Washington, Florence Nightingale, George Washington Carver, Jane Addams, Albert Schweitzer, John R. Mott. What a colorful company are the faithful!

However great the memory of these and other servants, they are not to be compared with our Savior. Jesus never carried a watch, save the eye of alertness. He never kept a calendar, save concern for people. He never worked by appointment, but was always ready to answer the cries of the needy. Our Lord was not a wage-and-hour man. He was forever working toward the salvation of mankind. Wherever he went, his skills and his passion accompanied him.

Not Hours Nor Wages—But Life!

A few years ago the "Super-Chief," which runs from New York to San Franciso, was derailed. Before the accident the man who told this story sat in the club car with a famous surgeon. However, they were not together at the time of the accident. Seeing agonizing people pinned beneath the cars, the traveler remembered that the noted doctor was on board and sought him out. They went to minister to what appeared to be the most critical case of all. The doctor made a quick but skillful examination and then remarked, "This man needs an operation at once or he will die. Here I am, a doctor who could save his life, but I am on vacation. I left my instruments at home."

What a pity! Imagine, if you can, the tremendous opportunity and dilemma of the famed physician. He walked among the mangled bodies of the victims with a burning sense of guilt and unworthiness. Had he not dedicated himself to work with God in the healing of the diseased and the maimed? Now he was all but helpless. He was on vacation. He was separated from his professional usefulness.

Is not this a reasonable picture of our day? Too many of us are on vacation from God. We are spending and speeding through life without spiritual preparedness. As churchmen, do we carry the marks of our faith and the skills of our ministry?

The eternal voice of God echoes down the corridors of time, saying, "I can save this generation; I can save you and you and you, if in the spirit of love and tolerance and devotion to duty, each will take up the tools of his trade and work for the Kingdom of more perfect understanding."

Pursuit of Happiness

We live in a troubled world. We are trying to build happy lives for ourselves and our children. The successful pursuit of happiness depends on how well we understand ourselves and how well we can get along with other people. There are too many disturbing evidences that we are not doing either one very well. Nevertheless, they are inseparably linked with the problem of mental health. We need national, state and local leadership to help us face, understand and solve these problems. —*William C. Menninger.*

By R. W. Graham

Unpurchasable Men

And [Judas] said, What are ye willing to give me, and I will deliver him unto you? And they weighed unto him thirty pieces of silver. Matthew 26:15.

AS we gaze on that sorrowful wreckage—Judas Iscariot—at the foot of the cliff, we need to lift up our eyes to behold the heights on which he once walked. Judas had had it in him to be trustworthy. Somewhere down in Kerioth a father and a mother had looked on his discipleship with the famous Galilean with high hope: "Our lad will make good." We need to remember also that the writers of the Gospels wrote years after the event, and looking back on Calvary they never could withhold a shudder when they thought of him who "covenanted together" with the chief priests and captains for money.

Why did those priests and captains not choose Peter as the most likely to break first when the pressure was on? Was it because they thought him too unreliable even for their purposes? Why did they not ask John how they could get their hands on Jesus? Was it because John walked so close to him that it was unthinkable that he should "sell out" on his loyalty? Why was it Judas who put himself in one side of the balance and weighed out against himself twenty, twenty-five, thirty pieces of silver? Was it because he was honestly convinced that Jesus had taken the wrong approach and that his action would force the Master's hand and show him how foolhardy was his attempt to win the world by love? Or was it, as is more commonly thought, that Judas could see their security slipping away from the Master's little band and was determined to get what he could even at the eleventh hour?

For whichever reason, the chief priests discovered that Judas was not unpurchasable, that he could be bought for thirty pieces of silver.

How this contrasts with the Man whose life he sold! That Man's life was a bright light that made darker the shadow cast by Judas.

R. W. GRAHAM contributes our sermon from abroad in this issue. He is minister of the Ann Street (city) Church of Christ, Brisbane, Queensland, one of the largest Disciples' churches in Australia. A graduate of Federal College of the Bible and Melbourne University, he previously served pastorates near Melbourne, which is host to the World Convention of the Disciples of Christ this month. He has been active in church youth work and is an Australian member of the Faith and Order commission of the World Council of Churches.

Does not the record of the temptation in the wilderness throw into relief the truth that Jesus Christ was unpurchasable, that his highest loyalty could not be bought for anything less than the purposes of God? He would not win men's allegiance by a showy religion, nor by ignoring the demands of righteousness, nor by the material powers of coercion used by the state. And when he fed the five thousand and achieved such popularity (albeit a popularity that would vanish when stomachs were empty) that they would have made him a king, again he could not be bought. He would not debase his power by using it to take a short cut to kingship. And when in Gethsemane the future held such dread that his life's blood cried out in protest against it, yet still he would not yield.

Not by Bread Alone

See the contrast: thirty pieces of silver weighed against sweat which became "as it were great drops of blood."

As we go out from this place where we are protected from the biting wind and the tug of the tide, to where the swirling currents of the day's duties and the world's demands threaten to sweep us away, what is most required of us? Is it not required that we be unpurchasable men, that we so trust in Christ and obey him that no price that can be paid will win us away from our faith and obedience?

The world entices us, allures us, seeks to draw us away from our high loyalty, and the methods used are legion. Sometimes the pressure is group solidarity—"having one with the boys" because we do not like to feel different, we do not want to be thought a wowser. Sometimes the enticement is of a different dress, "keeping up with the Joneses." Often it is the approval of the "set" with whom we work and play that wins our silence when we should have spoken and keeps us inactive when we should have done a bold deed of moral courage. Sometimes it is money that draws us, so that our excess profits impose an unjust tax on every kitchen in the land. At other times it is prejudice or laziness that entices us not to give a fair day's work for a fair day's pay, thus impoverishing the common good.

However he come and in whatever guise, the Dark One goes among the sons of men offering them gifts in exchange for their loyalty to Jesus

Christ. It is required that we be unpurchasable.

But this demand that is laid upon us has a wider application than we have suggested. It applies also to the more complex and subtle social issues.

It is the peculiar tension of the Christian life that we are citizens of two worlds. We have one foot in heaven; and the other ought not to be left dangling in midair but ought to be set firmly upon earth. We have an allegiance to our country, but it is not an absolute loyalty, for we "desire a better country, that is, a heavenly." The Christian man can give no absolute loyalty to the state or to a political philosophy or economic creed or to his class interest. He is totally committed to Jesus Christ and he is not totally committed to anything or anyone else.

Wider Application

The first Ecumenical Laymen's Conference was held in Germany last summer. Men met to try to discover, under the guidance of the Spirit of God, their responsibility in the conduct of public worship, in evangelistic witness, in political activity, and in their involvement (blessed word!) in secular life. They used an analogy whose meaning ought to be apparent to us all: "The laity are the fifth column of the church in the world." The church is the gospel of God in action, they said again, not to conform to this world but to transform it from within. "I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil one." was how Christ put it. He required of his disciples not retreat out of the world but costly involvement in it, so that the kingdoms of this world may be captured for him.

Thinking on this issue I am reminded of the witness of men like Hromadka of the Jan Hus Seminary in Prague. Professor Hromadka fled from Czechoslovakia before the war and found refuge in the United States. After the war he was asked to return, and against his desires he went. He went because he felt that God was calling him to make a costly witness to the truth for all men that is found in Christ, not from without in the safety of America but from within in identification with the new order in his homeland.

When I think of the need for unpurchasable men I think not only of the need for men who cannot be bought or sold for money or popularity or power; I think also of men like Hromadka who are citizens of Philippi and at the same time members of a colony of heaven, here to capture the whole life of man in the whole of the world for this Jesus, and who will not be turned from that purpose, cost them what it may.

Bought with a Price

The final question must be, How are unpurchasable men produced? For one thing, a man becomes unpurchasable when he reckons that what God offers is better than money or power or intellectual superiority or popularity or passing pleasure. He weighed the pleasures of sin for a season against the more lasting pleasure of a good conscience toward God.

That is the value-judgment that Joseph made.

That is the conclusion that Daniel reached. He weighed the bondage of the man who has freedom only to follow the crowd against the liberty of the man who is cast to the lions for conscience' sake.

Even Judas, after all, had to face the question, "What shall a man be profited if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?" He came to see that thirty pieces of silver, even when afterwards invested in good broad acres, weighed light against loyalty to the truth and the approval of Christ.

But second, and more than anything, men become unpurchasable when they see that they have first been bought with a price, a price greater than any they can ever raise or give. They have been bought not with corruptible things such as silver and gold but with the precious blood of Christ. Our lives are ours, not to do as we please, but as *he* pleases whose good pleasure is made manifest in our righteousness.

As I think about Judas and the thirty pieces of silver, about Christ and sweat become as great drops of blood; as I think about our world and this church and ourselves, I too am moved to pray, "God make us men and women who cannot be bought or sold."

International Hymn

Hymn to Joy

GOD of our embattled nations,
Mighty King of martial songs,
We have not advanced thy purpose
By enduring ancient wrongs:
Racial strife and class oppression
Are the cornerstones we lay;
Father, rescue us from hatred,
Lead us to a warless day.

God of our discouraged nations,
Show the challenge of thy word;
Statesmen fail to see Christ's vision
Prophets still betray their Lord.
Justice, love and understanding
Will restore our world to peace.
Bring us, O thou one great Spirit,
To the time when wars shall cease.

God of our self-righteous nations,
Cross our restive, tribal lands;
Sit at every council table,
Guide our hearts, our minds, our hands
Brotherhood shall be exalted,
By the power of truth and right,
Where thy children humbly serve thee,
Lord of Peace, Eternal Light.

HERBERT BEECHER HUDNUT.

CLEAN HANDS AND A PURE HEART

A Children's Sermon by John Schott

I WANT to talk to you about something which I fear is very unpleasant to most of you boys: I want to say a few words about soap. I well know that many of you are very allergic to it. Perhaps you have heard that if ever you see a little boy with soap in his hands, he is washing his dog.

This business of washing one's hands certainly is a nuisance, for no sooner do you get your hands clean when you have to start all over again. In the morning, even when you get out of a clean bed, you have to wash. In fact all day long, week after week, it's wash, wash, wash. It is especially annoying when mother insists upon your washing behind your ears and the back of your neck. I'm afraid many of your mothers even say, "And please don't forget to use some soap this time." You would think that at their age they would realize it is so much easier just to run a little water over one's face and hands and then wipe the dirt off on a clean towel.

But have you ever lived in a place where children didn't wash from one day to another, even one week to another? I have, and to be frank with you I didn't like it. When I was studying in Jerusalem, I visited a few places far out in the desert where there was little water and the children didn't wash. They certainly were filthy, and what was much worse, their bodies were covered with running sores and disgusting-looking flies. The eyes of many of these children were also infected and they were going blind. It is a nuisance getting washed, but after I had seen those sickly children I was glad that I lived in a country where we had plenty of water and good soap.

If we want to be healthy, we have to keep our bodies clean, and especially our hands, with which we so often touch our food. But as Christians we must also see to it that we keep our hearts unsoiled. In one place in the Bible we are told that only those who have clean hands and a pure heart will be able to stand in the presence of God. At another place it is suggested that we should pray, "Create in me a clean heart, O Lord."

Sad to say, regardless of how careful we are, our hands and our bodies get dirty. How happy we can be that we have soap to keep our bodies clean. In like manner, we must also keep our hearts clean. This we can do by saying our prayers regularly, by reading our Bibles and by coming faithfully to Sunday school, week after week.

I hope all of you will try to have clean hands and a pure heart as you pray, "Create in me a clean heart, O Lord."

JOHN SCHOTT has been associate minister of the Fairmount Presbyterian Church, Cleveland Heights, Ohio, since 1940. A graduate of Union Theological Seminary, New York City, he has also studied at the American School of Oriental Research in Jerusalem and has held pastorates in New Jersey and New York.

When I Put Out to Sea

By R. E. Eshmeyer
Akron, Ohio

THE rowboat was tied up at the dock. The oars were in it. The commercial fishermen, with whom I had made a date, had kept their promise. I had failed. I was to meet them here at five a.m. It was now fifteen minutes later. They had promised to tow me out to their first net, where I would sit in the rowboat and watch them sort their catch. After that I would fish for bass near that first net, which was reputed to be one of the best spots in Lake Erie.

My home was 35 miles from here. I had allowed plenty of time to drive that distance. Also I had been out with these men before and I knew that five o'clock did not mean five-five. But I was late. They had gone.

While that first net wasn't over half a mile out I knew I could never make it now. I would have been lost in no time. A dense fog lay over the water, as it had lain over the last five miles of land I had come. The fog was so dense that the far end of the rowboat was dim and seemed suspended in midair. No sane person without a compass—and the ability to use it—would ever venture out into that.

Then I heard gulls!

Without giving the matter a second thought I untied the boat and rowed straight for those gulls, for theirs were the excited calls of birds about to feed. The fishermen had arrived at the net and would soon be sorting their catch, throwing back the undersized and the law-protected ones. If I made haste I would get to them before they finished.

I wonder if gulls depended on sound, as I did, in that fog. They became louder and louder as I plied my oars. In due time I heard voices. Then I saw several gulls break partly through the fog as though they had been sent to investigate me. . . .

I do not know by what sign I will one day suddenly acquire the faith to leave this physical world, but I fully expect it to be as perfectly complete as it was that day when that heavy, blinding fog ceased, by a mere gull's cry, to make any difference whatever.

A Pastoral Prayer

By A. G. McDowell

Pastor, Calvary Baptist Church
Cobourg, Ontario

FATHER in Heaven, our hearts are made glad at the remembrance of thy goodness. Grant that we may always have minds alert to the greatness of thy wisdom and spirits sensitive to thy wondrous love. Too soon we forget the tenderness with which thou hast sought to win us, and we remember only the judgment brought on by our foolish ways.

Forgive such ways, we pray, and forbid that we should add to our foolishness by stubborn refusal to hear and heed thy voice. Cleanse us from the taint of sin and lift us from the mire of malicious narrowness and bigotry, so that we may stand before thee clothed in thy righteousness.

We thank thee for all good men and influences which have helped in the shaping of life. Help us to guard with zeal the heritage which has been passed on to us at great cost. And help us to pass on, untarnished, the great truths of the gospel which have molded our lives.

For the sick we ask thy healing power, for the sorrowing thy comfort, for the distressed thy help, for the weak thy strength, for the puzzled thy light, for the hopeless thy love, and for the wandering thy truth.

Bless the ministry of thy word throughout the world and hasten the day when each one of us may serve wholeheartedly without thought of reward beyond that of knowing we do thy will. In the name of our Savior Christ. Amen.

Citizen Kings

It is no longer just the divine right of kings. We are now citizen kings. And the practical ways in which we give expression to those rights are through the institutions of democracy. We are in trouble today, because in 1948 only 52 per cent of our citizen kings accepted the responbility of going to the polls. In the preceding primary election, which is twice as important in our political life, only a third of the people turned out. When only a third of the people vote, a democracy cannot succeed. But voting alone is not enough. Our citizen kings must learn to make wise choices and select wise leaders. They must know what it is that established our freedom and what will maintain it. Observe this fact: that we have won two wars and have twice lost the peace. We are now moving forward in a great military mobilization, but we can take little other comfort in that, because if we win a third world war—at what cost I don't know—what assurance have we that we are going to have peace?—*John Nuveen, President, Chicago Sunday Evening Club.*

Pulpit Post

The *Real* Editors Speak

SIR: Does it have to be "either—or" in the numbering of Pulpit pages? I would suggest the "issue number" for the outside of the page and the "yearly number" for the inside of the page. One of your "real editors,"

St. John's Methodist, DONALD SIMMS, JR.
Hatch, N. M.

SIR: May I suggest the system of putting the year's pagination in parentheses to supplement the monthly pagination.

Methodist Church, NORMAN G. PRESTON, JR.
McKenney, Va.

[The "real" editors have spoken. In response to the preference of our readers, The Pulpit will use both the monthly and yearly bases of pagination beginning with this issue.—THE EDITORS.]

Nature Sermons

SIR: Looking back through my complete file of Pulpits from 1938, when I graduated from seminary, I do not find a sermon with a typical summer application and what it means for us today. It is possible I did not search too carefully, but I did make the search. I'm not a pantheist.

First Presbyterian, C. SUMPTER LOGAN.
Lawrenceville, Ill.

[See "Red Skies in the Evening" in this issue and "God and Nature" in July.—THE EDITORS.]

Nature Sunday?

SIR: For me, according to your "Calendar," there is a new use for the last Sunday in June—*Nature Sunday*. Since I walk on all fours (figuratively of course) when I go into the gorges and hills surrounding our Cumberland Falls area and also write a few nature articles with a theological slant, I am very much interested in Nature Sunday—another excuse for preaching a sermon on this subject. Can you give me any information about the origin of the day?

Thank you for The Pulpit, to which I have been exposed for about a quarter of a century, steadily.

Presbyterian Church (U.S.), F. D. STEVENSON.
Corbin, Ky.

[This special Sunday appears in the calendar published by the Department of Worship and the Fine Arts of the National Council of Churches. The department's executive secretary, Marvin P. Halvorson, however, is unable to answer this inquiry. Can our readers help?—THE EDITORS.]

Few Richer Experiences

SIR: As a former student of Dr. Enslin, I have been following with great glee (as I know he has) the "pros" and "cons" in Pulpit Post concerning his articles. It is a shame that those who so easily criticize have not been able to live and love the New Testament with him in the classroom. My life has brought few richer experiences. In the New Testament room at Crozer one meets Jesus of Nazareth as close to the original as, I believe, the human mind has yet been able to discover him.

Let me say, to those who disagree, that Dr. Enslin is the most completely honest person I ever have known. You will find few harder taskmasters, but he is thrice as hard on himself—and, above all else, he made me *think*.

Your revitalized magazine is fine.

First Baptist, CHESTER T. WINTERS.
Conshocken, Penna.

P.S. How about asking Dr. Enslin for an Easter or Christmas sermon? He usually reads one to the class at these seasons and they are pure diamonds.

[We'll try.—THE EDITORS.]

SIR: Keep Enslin coming. He hits where its hurts from time to time, but we need it!

St. Nicholas Park Christian, ROBERT D. CHAMBLESS.
Jacksonville, Fla.

What Is Mental Health?

By John A. P. Millett, M.D.

Associate in Psychiatry, College of Physicians and Surgeons, Columbia University

MENTAL HEALTH is a part of total health. The human being cannot be completely healthy and, therefore, completely contented, unless he has a healthy mind and a healthy body.

Mental health is the opposite of mental ill-health, or mental illness. Just as it is now possible to safeguard children against infectious diseases, so it is now possible to provide them with safeguards against mental disorders.

Mental health is evidenced by that state of mind in which the individual is free from crippling anxieties whose source he does not understand, and from resentments and prejudices which hamper his progress and prevent good relations with his family and associates.

Mental health is for most people not only a desirable ideal but a condition that can be reached and maintained. It is founded on principles known to science, which have been brought to light by the researches and activities of professional workers in the fields of medicine, psychology, social science and religion.

Mental health is a prime and indispensable factor in determining healthy and creative relationships between members of a family, citizens of a community, and nationals of all countries.

Mental health is a state of mind in which the individual is able to make the fullest use of his abilities in the community of his choice without trespassing on the rights of others.

Mental health is characterized in the individual who has achieved it by respect for himself, respect for others, and acceptance of differences in individual ability, attitudes, opinions, race, color and creed.

Mental health is an expression of balanced growth in the emotional, intellectual and spiritual faculties of man. What constitutes mental health in a child of 10 may signify mental illness in an adolescent of 18. The child of ten, however, who is mentally healthy is more likely to be mentally healthy at the age of 18. Thus mental health is both the basis and the sign of creative and balanced development to the goal of full maturity.

TITLES AND TEXTS

What Pulpit Readers are Preaching About

WOODROW W. CLARK, First Baptist, Royal Oak, Mich. "The Best People Drink." Dan. 5:1-9; 17, 25-31—*They drank wine and praised the gods of gold and silver, of brass, of iron, of wood and stone. In the same hour came forth fingers of a man's hand and wrote . . . upon . . . the wall of the king's palace.*

CLARENCE A. SPAULDING, Endeavor Presbyterian, Chicago. "Cry, the Beloved City." Luke 19:41-42—*When he drew nigh, he saw the city and wept over it, saying, If thou hadst known . . . but they are hid from thine eyes.*

DALE M. LIMBERT, Trinity Methodist, Elmore, Ohio. "Jesus the Disturber." Luke 23:5—*He stirreth up the people.*

WILLIAM I. NEWMAN, Bethany Congregational, Los Angeles, Calif. "One Man's Meat Is Another Man's Poison." I Cor. 2:14—*For the natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned.*

L. W. HAUTER, First Presbyterian, Oelwein, Iowa. "The Union Label." Phil. 2:9—*A name which is above every name.*

L. H. SANDER, Evangelical United Brethren, Ponca City, Okla. "Beyond Our Wits' End." John 6:68—*Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.*

SHERRILL B. BIGGERS, Kilgo Methodist, Charlotte, N. C. "The Man Who Wouldn't Go Straight" (Francis Thompson). From "The Hound of Heaven"—*All things betray thee, who betrayest me.*

HOWARD W. KING, Disciples of Christ, Philadelphia, Pa. "Christ and Our Troubled World." Matt. 9:36 (Goodspeed)—*But the sight of the crowds of people filled him with pity for them.*

ROBERT J. HODGEN, Congregational, Gilbertville, Mass. "Balance." Job 26:7—*He hangeth the world upon nothing.*

ROBERT HORTON, Community Methodist, West Webster, N. Y. "The Christian Plus Sign." Matt. 5:47—*What do ye more than others?*

CLAIR E. CARPENTER, Adirondack Community, Lake Placid, N. Y. "God's Love Affair." John 3:16—*For God so loved the world.*

By Ellis Jones Hough

The place of humor in Jesus' life and teachings

The Wit and Humor of Christ

WIT and humor are essential to life. People everywhere are in search of laughter, yet it is generally felt that laughter is not within the province of religion. We are still given to overemphasizing Christ as the "man of sorrows and acquainted with grief." I wish we could recapture the lost radiance of Christianity. The ministry has permitted the tradition of glumness and dourness to settle on it. The idea still persists in many people's minds that no man can be good unless he is solemn. Humor is suspect and wit is secular. "Sir," said Johnson to Boswell, "if a man cannot go to heaven in a green coat he will not be hastened thither sooner by wearing a gray one." And we are all familiar with Macaulay's strictures concerning the Puritans and bear-baiting. They opposed bear-baiting, he said, not because it gave pain to the bear but because it gave pleasure to the onlookers.

When you think of Jesus in Galilee, what picture flashes on the screen of your mind? Do you see an overly dignified person with a holy scroll in his hand, his eyes burning and his face awesome and fear-inspiring? Or do you see him swinging down the highway, sun-tanned and masculine, with children at his heels?

What is Humor?

When we read a chapter from the Gospels and in particular when we think of the Sermon on the Mount, do we imagine him to have been a sort of first century cleric with an ecclesiastical manner like Dr. Honeyman's in Thackeray's *The Newcomes?* Do we hear his voice sounding like the voice the radio gives him in "The Greatest Story Ever Told"—which sounds as though it were coming from the inside of an empty water tank? Rather when you hear him speak do you not hear also the lapping of the lake waters, the beating of the bird wings, the soft cry of a baby nuzzling its mother's breast? Do you see the wind playing in his hair, and the sunlight striking his face and meeting there another light which never was on sea or land?

What is wit and humor? Do you think of it in terms of the strident hilarity of certain radio programs and their highly paid professional jokesters? Is it something that has been battered out on worn typewriters by jaded man smoking cigarettes—men too well paid for coining what we call, dreadfully enough, "wisecracks"? This manufactured, *ersatz* and synthetic laughter which is the crackle of thorns under a pot—is this what we mean by humor and wit?

The Humor of Jesus

Humor is not a joke and wit is not a "comeback." They are a quality of life, a subtle and mysterious attribute of the soul of the complete and finished man. Humor is the divine gift of being able to strike a balance and keep it in a tempestuous world. It is a gift which, to use Browning's phrase, "breaks through language and escapes," and when it does that it rings like silver and shines like gold. This divine gift is found in the lives of all true saints, and he who has eyes to see and ears to hear may richly perceive it in the character of Christ.

In Jesus, to be sure, we shall not find the kind of wit and humor found in Dean Swift, sometimes in Mark Twain and often in Bernard Shaw. They not only poke fun at our foibles but one suspects that they have taken great delight in stinging and stabbing. Their words are not graced with salt but laden with acid; they are not masters of tang in speech but artists in tirade. One thinks of Oscar Wilde saying that Frank Harris, his friend, "had been invited to the best homes in England—once!" Eleven words and a laugh—and the death of a friendship.

The wit of Christ is never a bucket of ice water flung in the faces of men. He never laughs *at* men and women. Quite often, I think, he laughs *with* them.

Think now of the story told by Jesus of the man trying to remove the splinter from his brother's eye when all the time there was a plank in his own. It is most improbable that Jesus spoke of this as cryptically as the Gospel tells it. It is a story filled with gentle irony and humor. And maybe when he told it he acted the parts. Perhaps he lifted a corner of his seamless robe to poke and probe at an imaginary eye before him. Perhaps as he did so he screwed up his own eyes mimicking the painful contortion of a man in temporary agony. The Gospel account does not record it, but is it far-fetched to fancy that as he told that tale a good many smiles showed on the faces of his audience? I can fairly see the people nudging one another in gentle amusement, and I can see the face of Christ lighted with exquisite pleasure.

When we were very young my father used to tell a story about a certain Welsh preacher preaching to a vast crowd at the pithead of a colliery. His theme was that of the man in the Old Testament who drew his bow at a venture. So realistic were the preacher's gestures, so on fire with Calvinistic Celtic zeal, that he fitted an imaginary bow to an imaginary arrow and pulled back on his right arm as though to shoot it. Watching his movements the people before him instinctively ducked to avoid the arrow. May not Jesus have been as great an artist? I think he was.

Swallowing a Camel

Consider his phrase, "the blind leaders of the blind." What wit and humor are hidden there! How quickly we read a phrase like that in the Gospels and miss completely any perception of its first charm and power. But men carried in their memories this saying and others like it for years before they were written down.

One of the books on my shelves that I treasure most is T. R. Glover's *The Jesus of History.* That book did for modern New Testament study what Strachey's "Victoria" did for modern biography. With Glover's book the words of the New Testament become alive and walk up and down in our hearts. You recall that passage in Glover in which he brings to new life the colors of the picture Jesus painted of the Pharisees washing their drinking cups. What elaborate preparations they make to strain the water! Here is

(Continued on page 21)

ELLIS JONES HOUGH is with the Veterans Administration as a hospital chaplain and is now located at Poplar Bluff, Mo. He was born in England and educated at Victoria College, Manchester, in that country. He served as a soldier in the British army during the First World War and as a chaplain in the American army during the Second World War. He has held pastorates in the Presbyterian Church in Canada and Missouri.

Sermon Summaries

The Sum of True Religion

What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?—Mic. 6:8.

ON the surface this seems a very simple requirement—just this, merely this. To do justly—so easy to say, but so hard to put into practice. To love mercy—in a world of cruelty and inhumanity unbelievable. To walk humbly with God—when we are so proud of the multitude of our achievements, the strength of our country, the worldwide influence we exert. No, this is nothing easy, but this is the sum of true religion.

The prophet Amos said, "Let justice roll down as waters, and righteousness as a mighty stream." Micah, in our text, asks, "What doth the Lord require of thee, but to do justice?" Justice cannot be left to black-robed judges in courts of law. We exercise it every day. Here is someone who has wronged me and I am furious and say all the harsh things I can think of, only to learn that the person had good reason for his actions and that I have been unjust in my anger. Or as I walk on the street an unknown person blunders into me and I berate him angrily for his clumsiness, only to discover that he is blind and I have been unjust.

The prophet Hosea said in the name of God, "I desire mercy and not sacrifice." In our text Micah asks, "What doth the Lord require of thee, but to love mercy?" Are we a merciful people? Of course we are. Through agencies and as individuals we rush to the aid of anyone who is in need. But have you discovered that it is much easier to send help far away than it is to go to your next door neighbor? Jesus knew the mercy that lies in the personal touch. Your money may relieve need, but your presence and your personal word mean far more to some lonely soul. "What doth the Lord require of thee, but to love mercy?"

Isaiah was the great prophet who spoke of humility and righteousness before God the Holy One of Israel. So the prophet Micah, uniting the messages of Amos, Hosea and Isaiah in one great text, asks finally, "What doth the Lord require of thee, but to walk humbly with thy God?"

We walk humbly before the fear of destruction. We have lost the fear of the Lord in the fear of the atom bomb or of something even more deadly. We are more afraid of the wrath of man than of the wrath of God. Yet were we to heed the lessons of the great men of all times we would learn humility. See Washington on his knees at Valley Forge. See Lincoln prostrate in his agony of soul. See Jesus in Gethsemane saying, "Not my will but thine be done."

Long ago a rector in London visited a sick man in a poor section of the city and said to him, "Has anybody come to see you?" "Oh yes," said the man, "Mr. Gladstone was here yesterday." "What Mr. Gladstone?" "Mr. Gladstone at the Parliament House. I sweep the crossing there, you know." "Surely you don't mean the prime minister came here to see you?" "Yes, that's who I mean. He was here yesterday and he read the Bible and prayed with me." For Gladstone was one of the world's choice men who walked humbly with his God.

No one could tell me what my soul might be.
I searched for God, and God eluded me.
I sought my brother out and found all three—
My soul, my God, and all humanity.

"I was hungry," the King said, "and ye gave me a meal. I was thirsty and ye gave me drink. I was a stranger and ye took me in, naked and ye clothed me. I was sick and ye visited me. I was in prison and ye came unto me." And the righteous shall question how this came about, for they never knew they had ministered to the King. Then shall the King answer and say unto them, "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me. For what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"—*Martha L. Zecher, Chester, Pa.*

Sequel

We called that young parson from Macon
Who knew how to bring home the bacon,
But to our dismay
He expects us *to pay!*

We'll soon have our fill of bacon.
(*Presbyterian ending*)
A call to the bishop we're makin'."
(*Methodist ending*)
Our pulpit sure soon will be vacant.
(*Baptist ending*)

THEODORE K. MCDONALD.

The Gospel According to Judas

Then entered Satan into Judas . . . —Luke 22:3.

TRADITION says that Judas betrayed Jesus for money. But would Jesus let his purser be a fraud? Frauds are not good enough to be Judases. Judas would not stoop to stealing, or stealing within the law.

Early Christians explained Judas' betrayal as God's will. But they never presumed that God forced Judas to do evil. Sholem Asch's interpretation of Judas as the victim of fate (in *The Nazarene*) is mistaken. If Judas accepted graciously the role of a predestined betrayer, he becomes a hero. Willingness to go to hell for the Eternal Right is a new kind of heaven (Ps. 139:8b). One who discovers this wonderful relationship to God does not express it by hanging himself. We do not choose evil to enhance God's glory (Rom. 6:1), although God used Judas' evil choice in the drama of salvation.

Satan entered Judas when Judas began to lose faith in the dream that called him to apostleship. Judas wanted a Messiah-King to overthrow Rome, which collected half the national income in taxes. We try to make Jesus the kind of Messiah we want. Disillusioned after his high hopes at the triumphal entry, Judas

(*Continued on page 22*)

The Humor of Christ

(*Continued from page 20*)

one of them doing it now. Watch him with his muslin strainer. Suddenly he stops and stares myopically into the cup. There is a mosquito in the water. He picks it out and flicks it aside with great disgust. And then he drinks. But, Jesus says, this fussy and meticulous man gulps down a camel. A *camel!* Not a fly, mind you, not even a mouse, but a *camel!* "A creature with long hairy legs and all that amplitude of loose-hung flesh." The hump, two humps, the entire outfit of big knees and padded feet—all goes down the throat of a man who made a big to-do over a gnat! There, says Jesus, is pharisaism for you.

How do you suppose his audience received this? Surely not with passive and unmoved faces. They enjoyed it. It was delicious, unforgettable. Can you imagine the people who heard him tell it going home to repeat the story? Can you not overhear someone say, "Wasn't that rich about the camel? There was a moment when I could hardly hear what he said for people laughing." Yet when this story is read in a church service today nobody so much as smiles.

And think of the racy idioms and the compelling figures of speech that he used, which are now largely lost to us. Think of the Prodigal Son who fain would have "stuffed himself right up to the neck" with the husks that the swine did eat. Our translators thought that inelegant and sacrificed its force to doubtful refinement. Think, too, of the widow who would not be put off by a dilatory judge but laid siege to his gate with such persistence that the judge feared, as he expressed it, that she would come and "black my eye."

Away with the blasphemy of Swinburne's "pale Galilean" and his "world growing gray with Thy breath"! Let us restore the portrait and recapture for ourselves and our people the wit and the humor of his lighted mind and divine life.

Pulpit Patter

By Morton S. Enslin

'For Jesus' Sake, Amen'

A SHORT while ago I overheard two ministers discussing a series of essays by a prominent Catholic priest which had just been running serially in the daily press. To one of the ministers the essays had been highly distasteful, especially one which had dealt with accumulated merits that could be transferred, so to speak, by a sort of ecclesiastical double-entry bookkeeping.

What Is the Difference?

I agreed; to me too the notion seemed repulsive. But as I listened to the conversation, a line from an old hymn I had sung as a boy ran through my mind: "By thy merits we find favor." And the line started a disquieting train of thought with other lines from the same hymn crowding in: "There for sinners thou art pleading" and "Ever for us interceding." Then that other hymn which we still so frequently sing: "In the hour of trial, Jesus plead for me." These hummed for me a sort of accompaniment to the persistent query: What after all is the real difference? Is it not in essence really the same? And, honestly, is it not all fraught with peril?

I think it is. A few months ago I mentioned in this column the disquieting remark which the ten-year-old son of a friend of mind had made upon his return from Sunday school: "I love Jesus, but I hate God."

Jesus and the Father

How much there is that passes in many circles for good theology—especially in our doctrines of the atonement—which when realistically pondered could elicit that same devastating confession! What a commentary on the earliest Christian confidence that the especial consequence of the advent of Jesus was that thereby men could know aright the Father!

Many the sorrows and heartaches which the Nazarene had to bear—and which we are wont to say he continues to bear. It is not easy to conceive a more bitter one than the realization that through their love for him men had been led to hate the Father who sent him. But to many thoughtful and reverent men it has seemed that in some of the logically — even theologically — perfect but morally shaky forms which the doctrine of the atonement has been made to assume, precisely this is the peril: gratitude to Christ for his generous and self-sacrificing devotion; a far different feeling toward the One thus appeased.

And from that highly disquieting way station my mind kept on. How we love to end our prayers, "And this we ask for Jesus' sake." To omit this phrase is to many as unthinkable as to omit the "Amen" itself. It authenticates, makes the prayer effective as well as Christian. But does it not also strike a wrong note, even one which makes the disconcerting remark of the youngster definitely in point? Is it not our confidence as Protestants that each of us has direct access to the Father without the need of priest or other intermediary? That God's love must be sought directly?

Child and Father

We think—at least I do—by human analogies. As a father, I should hate to feel that a child of mine, when asking me for what he needed and I could give, felt he had to buttress his request by an appeal that I grant it "for the sake" of anyone else, however dear he or she might be. He asks for his own sake, and for his own sake I grant it.

Analogies may be misleading. I do not think this one is. Thus for many years I have refrained from this stock conclusion. "In the spirit of Jesus and for my (our) own sake" seems to me far more natural. It would be hard to convince me that it is not in the truest sense Christian.

Belated Spring Cleaning

Perhaps to some this will seem prosy fussiness in what is poetry, not prose. I am not inclined to argue. I am sure, however, that before I can join wholeheartedly with my good friend in his amazement at the crude notions about "treasuries of good works" in the thinking of our Catholic brethren we must first do a bit of belated spring cleaning in our own Protestant attics.

Sermon Summaries

(Continued from page 21)

would force action. He reasoned that if Jesus was the Messiah, God could not let him be killed.

The Judas of today is the disillusioned idealist. Postwar cynicism increases with the struggle in Korea and the turmoil at Lake Success. If the coming war will annihilate us, what's the use? So youth are tempted to forego college, sell their dreams of a home for cheap courtship, or join in getting theirs while the getting is good.

Great souls are driven to the abyss. Then it is suicide (Judas), or forgiveness and new resolution (Peter and Pentecost). After all, it is God's Kingdom, not ours, so he empowers us.

The moon shines across the lake, making its pathway directly to you and directly to me. So the gospel finds individual expression according to you and according to me, as well as according to Matthew or Judas. What kind of gospel reflects from you?—*Darrel McCorkell, Colton, Calif.*

A Father's Guiding Hand

WHILE Mary played an important role in the life of Jesus, it is to be regretted that the Gospels tell us so little about Joseph. Without attempting to belittle Mary's influence, most Protestant biblical scholars consider this emphasis unfortunate, for it is a well known fact that the religious development of a Jewish boy in those days depended to a great extent upon the spiritual life of the father. It was with Joseph, not Mary, that Jesus attended the local synagogue as a boy, where he became acquainted with the religious heritage of his people. It was in Joseph's carpenter shop that the Savior early in life mastered a trade and learned the virtues of craftsmanship.

Every father, like Joseph, can and does exert a tremendous influence on his boy. Above all, he must strive to be patient and tender with him. In the parable of the prodigal son we are told graphically of a father who had to practice this virtue. His son was extremely selfish, defiant and demanding. It was only through intense suffering that his character was transformed. But the father stood by until the prodigal returned.

Fathers should set their growing boys a good example. David was a

"Concerning 'Acts of God' "
April Pulpit

The genius of Enslin seems odd,
But the Pulpit must give him the nod!
For we read him each time
Without reason or rhyme,
And this "patter" is no "act of God."

JOSEPH N. LOPER.

great king, but he had at the same time a number of glaring weaknesses which undoubtedly made an indelible impression upon his sons. Perhaps this is the only way we can account for the fact that Absalom was an ingrate and a rebel, that Adonijah betrayed his father while he was lying on his deathbed, and that Solomon was a spoiled individual, given to extravagant ideas. David did a shabby job in bringing up his boys, and all we can say is "Like father, like son." But if a father is generous, genial, tolerant, honest and trustworthy at all times, there is a good chance that the son will rise up and call him blessed.

A good father will help his son become self-reliant and independent. This is not as easy as it sounds, for all too many parents find it difficult to cultivate the gentle art of letting go. Some unconsciously delight in lording it over their children, rationalizing their conduct by saying that their children are immature and unprepared to make proper decisions. It would be much better for parents to train their children every day in making independent judgments based on adequate information and sound reasoning.

Abraham Lincoln has reminded us that "God could not be everywhere, so he made mothers." But fathers should not be overlooked. By demonstrating untiring patience, by setting their children a good example, and by developing in them self-reliance, independence and wise judgment, they play an important role in their lives. —*John Schott, Fairmount Presbyterian, Cleveland Heights, Ohio.*

Making Life Sacred

SEVERAL years ago at a civic Lenten worship service in Syracuse, N. Y., the guest minister closed a very fine sermon with an illustration which has always seemed to me to indicate the true attitude and spirit with which a Christian should approach life.

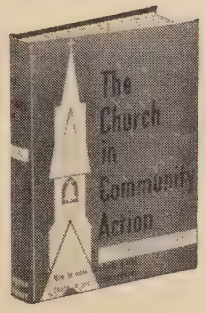
A physician in one of our midwestern cities was called one evening to a rural slum on the outskirts of the city. In our concern for the ugly slums of our great cities, we sometimes forget that slums exist in rural areas also. Fewer people are involved, but the accompanying poverty and degradation are just as devastating to human personality. Too often these eyesores in rural areas escape the attention and help of social agencies.

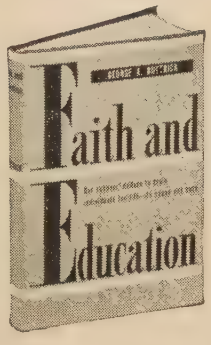
In this rural hovel, the physician found a boy in need of an immediate appendectomy. However, in the immediate vicinity of shacks and substandard dwellings there was no table suitable for an operation. Time did not permit the removal of the boy to a hospital. A telephone was located and permission was asked of the Roman Catholic priest in charge of the mission in that community to use the altar table for the operation. His reply was favorable. There is no better use of the house of God than to use it for saving a human life.

Several neighbors gathered around the table and held up lamps. The physician afterwards said that the whole operation seemed like a religious service. Some neighbors provided light, others sterilized instruments and helped in such ways as they could. There under unfavorable conditions the skilled fingers of the physician performed a successful operation. When he had finished his eyes looked up at the inscription over the altar: "*Gloria in excelsis Deo*"—"Glory to God in the highest." Into the physician's soul came the resolve to perform every operation in the best possible manner so that, whether successful or not, it could be said of the work, "Glory to God in the highest."

I have never seen this incident described in print, and I cannot remember the name of the minister who used it. But the spirit it reflects is the spirit that is needed for all of life. How else should we live as Christians?

Let our every thought, word and deed represent the best that we can do, so that all of life may become sacred and reflect those great words, "Glory to God in the highest."—*Arden W. Coe, Western Presbyterian, Palmyra, N. Y.*





THE CHURCH IN COMMUNITY ACTION

Harvey Seifert. "Meets a pronounced need and does so in a masterful way. It brings together materials from all the social sciences and from the religious field in a form that is stimulating and practically suggestive."—*Religious Book Club Bulletin.* $2.75

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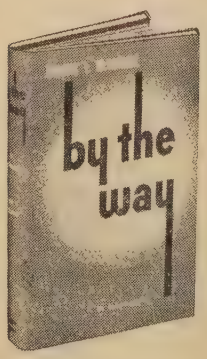
George A. Buttrick. "He writes with trenchant lines about the divorcement of religion from educationl method which has characterized the modern period. This, he feels, is tragic in its implications and potentially fatal for our civilization. Many professional educators will not like his ironical, yet kindly, treatment of their professed goals. Yet his diagnosis is needed."—*Chicago Tribune.* $2

PRINCIPALITIES AND POWERS

Gordon Rupp. A brilliantly-written consideration of the age-old conflict of good and evil.

"Ranged against the Christian values are forces more potent than any human enemy. Yet in a world where failure of nerve keeps overtaking the secularist, the Christian has unshaken grounds of hope and courage.

"Here is the insight of the historian who is also a sound theologian, that evil is itself a folly that begets its own destruction."—*Christian Advocate.* $2



BY THE WAY

Francis J. McConnell. "For many years Bishop McConnell has been a leader, not only in the Methodist Church but in all the churches, and throughout the nation, in the application of the Christian religion to social trends and needs. His autobiography is one of the most charming, moving documents we have read in a long time. It is full of stern conviction, lightened and made acceptable even to those who disagree with the Bishop by a most unusual sense of humor." *The Witness.* $3.50

At Your Bookstore

Abingdon-Cokesbury

Pulpit Paragraphs

Contributed by Readers of The Pulpit

AS I look at my little son a true story strikes me with piercing sharpness. A father had purchased a globe of the world for his little son. One night during World War II while the news was being broadcast the father decided he would get the globe and follow the movement being described by the news commentator. He went to the son's room, tiptoed in, picked up the globe and started out. Just then the little boy sat straight up in bed and said, "Daddy, where are you going with my world?" That question seems at times to be on the lips of my son. I am sure it is a question on the lips of many of you. I am also sure that God must be asking, even while knowing, the same question of us.—*John G. Simmons, St. Matthew's Lutheran, North Hollywood, Calif.*

• *The Direction of Our World*

HE who knows nothing about religion has a big blind spot in his intellectual equipment. In *Toward a General Education*, by Earl McGrath, the United States commissioner of education, and nine other educators, we read:

> General education must cultivate the traits of both mind and heart which constitute the basis of decent living. . . . To argue that college instructors have a responsibility for spiritual and moral development of youth is to advocate neither the blood-and-thunder dogmatizings of religious fanatics nor the polyanna vaporizings of well meaning, but unrealistic, uplifters.—*Lewis H. Chrisman, Buckhannon, W. Va.*

• *Intellectual Blind Spot*

IF the American people would expand their Christian concern beyond the confines of the few, if they would apply the concept of the sacredness of personality to the starving masses of the world, 20 million people a year could be rescued from starvation.

If the world's population of 2¼ billion were to have an adequate diet, our 4 billion acres now under cultivation throughout the world would have to produce 50 per cent more than is now being produced. Through modern scientific methods such production could be achieved. What good, however, would it be to increase the food supply if it is to go in to the coffers of the few at the expense of the nationals? For instance, Willard R. Espy, director of special promotion for *Reader's Digest* and author of *Bold New Program*, reported that in Northern Rhodesia the population in 1938 consisted of about 14,000 Europeans and 1,400,000 Africans. The 14,000 Europeans earned $24,320,000 or about $1,000 apiece. The 1,400,000 Africans earned $12,000,000 or about $8.50 apiece for the year's work, of which 35 to 40 per cent consisted of the self-subsistence output of jungle farmers. "It must be added," said Espy, "that the Europeans lacked the advantage of such nourishing dishes as caterpillars, which form a useful part of the African diet."

• *Christ or Chaos*

Espy sums up conditions in British Nigeria with a cogent paragraph that ought to move the heart of any man or woman who has accepted Christ as Lord. He says: "In British Nigeria 1,800 colonial officers rule, through tribal chiefs, more than 10,000 times as many Africans. So primitive are communications that over great areas administrative officers cannot be reached by any other means except human letter carriers. Huge tracts are semi-arid; natives walk ten miles a day for a bucket of water, which they carry home on their heads. Near Awka, fresh gullies five hundred feet deep show the quick effects of erosion. Forest dwellers feed on shrubs and giant snails. In parts of the interior, ritual murder is still a native custom. Sleeping sickness, leprosy, malaria, yaws and venereal diseases are commonplace; most of the people suffer from hookworm, filaria, roundworm; literacy is below 5 per cent; there is one hospital bed for every 5,000 persons, as compared with one for 250 in England; the tsetse fly has made it impossible to keep any domestic animals except dogs."

Africa is but one of the storm fronts of the world today. What is true of Africa is equally true of Asia, Europe, and parts of Latin America. Across these storm fronts throughout the world the restless, struggling multitude of people are calling for a shepherd. Their longings and pleas for a better way of life are no longer passive—they are being manifested in wars, confusion, and turmoil. This era will be God's opportunity if we do his work and will. —*Quentin Leisher, American Board of Commissioners for Foreign Missions, Boston, Mass.*

Pulpit Calendar

Aug. 3—9th Sunday after Pentecost.
Aug. 10—10th Sunday after Pentecost.
Aug. 17—11th Sunday after Pentecost.
Aug. 24—12th Sunday after Pentecost.
Aug. 31—Festival of Christ the King. Labor Sunday.
Sept. 1—Labor Day.
Sept. 7—14th Sunday after Pentecost.
Sept. 14—15th Sunday after Pentecost.
Sept. 21—16th Sunday after Pentecost.
Sept. 28—17th Sunday after Pentecost.
Sept. 28—Oct. 5—Religious Education Week.
Sept. 29—Day of Atonement (Jewish).
Sept. 30—Revised Standard Version Bible Observance.
Oct. 5—18th Sunday after Pentecost. World-Wide Communion Sunday.
Oct. 9—Thanksgiving Day—Canada.
Oct. 12—19th Sunday after Pentecost. Men and Missions Sunday.
Oct. 19—20th Sunday after Pentecost. World Order Sunday.
Oct. 24—United Nations Day.
Oct. 26—21st Sunday after Pentecost. Reformation Sunday.
Oct. 31—Reformation Day.

SEASONS: Kingdomtide; Reformation.

ALTAR COLORS: Kingdomtide, green; Reformation, red.

(Pulpit Calendar lists dates in the calendar of the Christian year and other observances of national or denominational significance.)

• *When We Face Despair*

IT is said that Martin Luther, who had the courage to face kings and inconceivable opposition, had such a spell of despondency and despair that he could not release himself from it for days—not until his wife came to his rescue. One morning she came down to breakfast dressed in deep mourning. Luther looked up in amazement and said, "Who is dead?"

His wife answered, "Why, do you not know? God is dead."

He reproved her for her words, replying, "How can God be dead? He is eternal."

"Yes," she answered, "but from the way you are cast down, one would think God must be dead."—*Harry L. Zachman, E.U.B. Church, Canton, Ohio.*

• *The Use of Power*

THE present world situation should surely give us pause. It all goes back to the problem which has intrigued man for decades: the transformation of matter into energy, with great explosive force but under controlled conditions. The formula was given by Einstein some 45 years ago, namely: "The energy equivalent of a given mass is equal to that mass, multiplied by the square of the velocity of light." To put it more simply: A single kilogram of matter —slightly over two pounds—if it could be entirely converted into energy, would yield the equivalent of the power generated by the entire electric industry of this country in

about two months time. One is thankful that the seriousness of the present hour is not going unnoticed. As Norman Cousins puts it, control requires power, power requires law, and law requires government.—*Herbert Booth Smith, First Presbyterian, Burlingame, Calif.*

• *God's Power or Our Problems?*

BISHOP Arthur J. Moore of the Methodist Church has a very wise word for the Christians of 1952. "When the early church fathers came together," he says, "they talked about their powers; but when modern churchmen come together, they talk about their problems." How is it with us today?—*Herbert Booth Smith, First Presbyterian, Burlingame, Calif.*

• *Christians in the Crowd*

MASS-ACTION evil is not Christian any more than individual evil. Mob evil is evil whether sanctified by loyalty, patriotism, charity or religion. Picture this man at the celestial gate:

"My name is Doe, John Doe."

"Your name is here but I can't let you in. You stole from others, defrauded your fellow man and committed murder."

"I deny such sins. I was a church member and had a reputation for honesty. What does this record mean?"

"I see you were a church member. Didn't your church consign others to hell?"

"Yes, but I didn't do it. That was the doctrine of the church."

"You were a member of the Ku Klux Klan that lynched a Negro."

"But the Klan did that; not I!"

"You were a member of a union that killed a man because he refused to quit work."

"Don't you see I am guiltless of all these things. The organizations are guilty! Not I! I am not responsible."

"The church is not on my list here, nor the Klan, nor the union. All I have listed here are persons, just persons, just like you, Mr. Doe!"

In God's sight the soul is not lost in the crowd. From heaven's viewpoint communism never killed anybody, governments never committed murder, Judea didn't crucify Christ; only *persons*, just *persons*. Don't lose your soul in the crowd or your manliness in the masses, for it is written, Every man shall give an account of himself to God.—*Orva Lee Ice, Calvary Baptist, Minneapolis, Minn.*

• *Preferring Darkness to Light*

AS a great Atlanta eye surgeon was walking down the sidewalks of that busy city one day, he noticed a man squatting on the pavement by a store window. He held a tin cup with pencils in it, and his eyes were covered by dark glasses. He was blind. The doctor paused, then bent over to scrutinize the man more closely. "I am an eye surgeon," he said. "Do you mind if I examine your eyes for a moment?" With some hesitation, the man consented.

In a moment, the doctor straightened up again. He said to the man: "I am glad to say to you that you have a type of blindness that can be cured with a very simple operation. If you will come with me to the hospital where I work, I shall be glad to perform the operation for you."

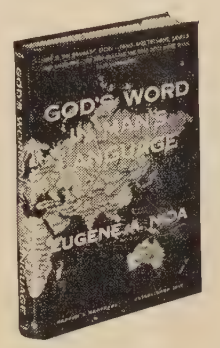
"No," replied the man, "I cannot do that. It would cost too much."

"If you will consent to the operation," answered the doctor, "I will perform it absolutely free of charge, and I will also pay all the hospital bills. It will not cost you a cent."

The man dropped his head. He thought a moment. "No," he said, "my answer is no."

He preferred to remain blind! Perhaps he feared the change in his habits of life which vision would demand. So also do some who are spiritually blind prefer darkness.—*James R. Webb, Jr., McRae Methodist, McRae, Ga.*

GOD'S WORD IN MAN'S LANGUAGE

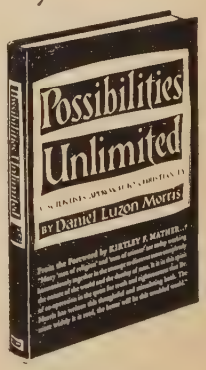


By Eugene A. Nida "Here is one of the most fascinating books likely to be published this year about the Bible. It is the story of those many ways in which the Bible has been translated into hundreds of languages and taken to people in all parts of the world. Dr. Nida is in a good position to tell this story for he directs the work of translation for the American Bible Society. He has traveled in more than 30 countries and has done research in 80 languages.

"The humor, the readability, and the interest of the story itself promise any reader a good evening."—CLARENCE SEIDENSPINNER **$2.50**

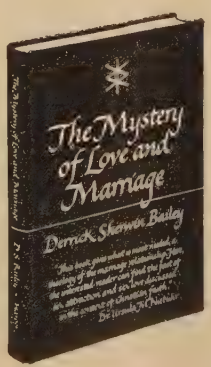
POSSIBILITIES UNLIMITED

A Scientist's Approach to Christianity



By Daniel Luzon Morris "A chatty and refreshing study of some of the basic aspects of the Christian religion by a disciplined scientific mind. It is important for what it says, but beyond that, for challenging the taboo which has kept many scientists from doing what he has done. . . . the book ought to encourage others of his white-coated cult to bring to the study of religion the prepossessions of the scientific mind. If Truth is one, there can be no conflict between science and religion, reason and faith, and Dr. Morris has taken a long stride toward reasserting this by *Possibilities Unlimited*."—EDWIN McNEILL POTEAT **$2.50**

THE MYSTERY OF LOVE AND MARRIAGE



By Derrick Sherwin Bailey There has been heretofore no adequate book on the theological significance of the physical factor in marriage. This one will be welcomed by the marriage counselor and by all who have thus far felt the lack of a satisfying Christian doctrine of marriage.

"He has done a superb job . . . He shows himself completely at home in historical teachings concerning marriage . . . and seems to be quite cognizant of the psychological and medical facts involved. The rank and file of ministers who are steeped in a theological interpretation of life will laud the book."—WAYNE E. OATES **$2.00**

at your bookseller

HARPER & BROTHERS, New York 16, N. Y.

Ministry of Music

By Ernest K. Emurian

Musical Notes in Passing

RENTAL LIBRARY. Churches that cannot afford to buy large quantities of expensive anthems, cantatas and oratorios should write to the Universal Music Library, 5946 Germantown Ave., Philadelphia 44, Pa. This library rents music at one-fifth the purchase price, for a period of three months. For example: copies of the 64-page cantata *The Crucifixion*, by John Stainer, which sell for 75 cents, can be rented for three months for only 15 cents plus postage. Thus for little more than the price of one anthem, choirs can rent standard choral works the first of the year, to be sung on Palm Sunday, during Holy Week or at Easter; or else rent them the first week in October for use during the Christmas season. And a constantly changing musical program can be supplied for the choir's instruction as well as the congregation's inspiration, for a price that will be a welcome relief to any music or finance committee.

The publishers of Ernest K. Emurian's "More Dramatized Stories of Hymns and Hymn Writers" have just completed a second printing of this volume. —THE EDITORS.

Similar music library projects have been undertaken by some state universities, especially for rural churches, but numerous requests from this columnist have elicited no particulars.

SWAP SHOP. For churches that have purchased anthems in high hopes, only to find them too far above or too far below the tastes and skills of the singers, a choral Swap Shop should be an answer to prayer. Rather than let these unused anthems gather dust in the dark corners of a music closet or clutter up valuable space in an already overcrowded file, offer to exchange them for anthems that will be more suitable to local needs. A notice to this effect, addressed to "Swap Shop" in care of this paper, could read: "Will exchange 30 copies of "The Silent Sea" (Neidlinger, SATB) for 30 copies of "O Rest in the Lord" (Mendelssohn, SATB), "Eternal Life" (Dungan, SATB), or "Lo, a Voice to Heaven Sounding" (Bortniansky, SATB)." If sufficient notices are received, a list will be carried in this column once or twice a year.

Unfortunately, this swapping must be limited to anthems; it cannot apply to sermons.

GRASS ROOTS. As one of the results of the Methodist Rural Life Conference held last summer at Sioux City, Iowa, the Methodist Rural Fellowship of the Virginia conference, with the unanimous approval of the conference, presented this memorial to the General Conference at San Francisco in April: "*Whereas*, the present edition of The Methodist Hymnal, copyrighted in 1932, will be twenty years old in 1952, and *Whereas*, the Methodist Church prepares a new hymnal about every twenty-five years, the previous hymnal being copyrighted in 1905 (twenty-seven years before the present Hymnal was issued), and *Whereas*, the preparation of a new Hymnal or an extensive revision of the present Hymnal may be contemplated during the coming quadrennium or decade,

"*Therefore*, before any revision of the present Hymnal is made, or any new Hymnal authorized, we request the General Conference of The Methodist Church:

"1. To recommend to the Committee on the Hymnal that an accurate poll be taken of a large representative cross section of the Methodist ministry and laity regarding the hymns and gospel songs most used and best loved by our people, that these may be seriously considered for the new volume;

"2. To appoint a more representative cross section of the active ministry and laity on its Committee on the Hymnal, so that the Hymnal may be more a volume by and of the people."

A good sign indeed!

CONTESTS. Too late for this year, but in plenty of time for 1953, interested composers should write to The Editor, Monmouth College Bulletin, Monmouth, Ill., asking that their names be placed on the mailing list for information regarding next year's competitive $100 prize for a hymn-tune. And those anticipating next year's Festival Service Contest of New York city's Church of the Ascension (also for a $100 award) should enroll with The Secretary, Anthem Competition, 12 West 11th St., New York 11, N. Y.

Christ Alive!

Truly, I say to you, there are some standing here who will not taste death before they see the Son of man coming in his kingdom.—Matt. 16:28 (R.S.V.).

THIS text opens a new prospect for the Second Coming. Christ's incarnation did not cease when he died on the cross. There in his agony something happened that was to insure that Christ would live on in his church. And when the Holy Spirit came at Pentecost, the church became Christ's new body, the extension of his incarnate life through history and even into the year A.D. 1952. The Word is still flesh and dwells among us—in the church. And there is a true sense in which Christ comes again in this world whenever any person opens his heart to Christ and joins the church. This is the new birth, the renewal of Christ's body in you and me.

To say that the church is literally Christ's body, however, does not mean that it is composed of stained-glass-window saints. As we look upon the

We Dedicate This Temple

Aurelia. 7.6.7.6.D.

We dedicate this temple,
O Father, unto thee,
The God of ancient ages
And ages yet to be;
That here our hearts may worship,
And here our songs ascend,
In loving adoration,
And praise that knows no end.

We dedicate this temple
To Christ, the Lord of love,
Who brought God's revelation,
The Kingdom from above;
That we may learn his goodness,
His godliness and grace,
Who holds all men and nations
Within his love's embrace.

We dedicate this temple,
O Spirit from on high,
To thee, in our thanksgiving
That thou art always nigh;
To comfort us in sorrow,
To strengthen in distress;
That we, through truth and mercy,
May walk in holiness.

We dedicate this temple,
This labor of our hands,
To Father, Son and Spirit,
Whose temple ever stands
In hearts that learn to love thee,
And minds that comprehend;
In wills empowered to witness
Thy Kingdom without end!

ERNEST K. EMURIAN.

church of our day we find it difficult to identify it with the body of Christ. But when we read the New Testament we discover that the first Christian churches were not perfect either. This new body of Christ even then was full of petty people and quarreling factions. Every one of Paul's epistles was written to a problem church, and five of the letters to the seven churches in the book of Revelation make us shudder with their condemnations.

Nevertheless, it was such folk as these who became Christ's living body, the extension of his incarnation. In them and in their children and the generations following, in spite of peril, fire and sword, Christ had come among mankind to stay. No longer was he localized; now he was spreading throughout the earth, everywhere at once, in the transformed lives of his people.

And today the church is no less Christ's living body. Let us not be deceived by outward appearance. If, like Peter, you have made your great confession, taken Christ's name and joined Christ's church and are a part of God's people, you have joined Christ. He lives in you and takes your name and form.

What does this mean in practical terms? Negatively, of course, it means that you are in no social club here, no society for the preservation of culture and aesthetics. We are not running competition with the symphony orchestra or the Metropolitan Opera, and it is not for patrons of the arts we are looking. We are looking for members—members in the same sense that your arm and hand are members of your body.

The disciples were amazed at the mighty works of healing they saw the Master performing every day. Yet to his disciples, weak and wavering, petty and sometimes pitiful, he said: "Greater works than these shall ye do." Well, did they? See them in the book of Acts, carrying on similar miracles of healing day by day until such deeds became almost commonplace. The church had at its fingertips the same divine power that Christ used. That power was not entrusted to perfect people, but to plain folk who had committed themselves to Christ.

Is this power still available to the church in our day? In our scientific moods we have assumed that the age of miracles is over, and few of us have looked to the church for healing and salvation. Yet many Christians today are rediscovering the power of intercessory prayer as the key to the healing of diseases. And why not? The church is still Christ's body. If Christ were here in the flesh he would be healing people's sick minds and bodies and bringing salvation and forgiveness to sin-bound lives. Why not now? Is he not here in your flesh and mine?

Oh my friend, may our text come true for you! Let the Son of man come into your life!—*Owen Hutchison, Silverlake Community Presbyterian, Los Angeles, Calif.*

Crisis

Christ,
Bide deep in our hearts
Thy joy,
Before the impending storm.
Deep from the shock of bursting shells;
Deep from the subtlety of propaganda—
"Angel of Light,"
Masquerading—
Give us thy calm.

Some archaeologist of the mind,
Viewing the tragedy,
Will seek
Beyond the fall,
The height;
And with a friendly spade
Turning the debris of man's selfishness
Reveal
The joy it silenced for expediency;
And love
By love be disentombed,
And live.
Bide deep in our hearts.

RALPH SUTTON.

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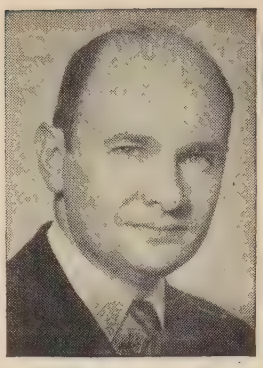

Come Let Us Worship

By Clarence Seidenspinner

Teaching People to Worship

PASTORS often say to me, "I would like to use better worship services and materials in my church but my people are not ready for them. How can I lead them into better ways of worship?"

This is an important question for any church. Here are eight suggestions:

1. Be sure the church has an informed pastor and staff regarding the matter of worship. When a pastor says he would like to have better services but his people are not ready for them, what he is frequently saying is: "I would like to have better services but I don't know much about worship myself. I feel insecure in the chancel and in any discussion of the fine art of worship. I have never taken the time to inform myself or to develop the skills necessary for adequate leadership in worship." This means that a pastor ought to begin with himself and utilize every opportunity to learn more about worship. Then he ought to share this knowledge with his staff.

2. Leadership training classes in worship offer an opportunity for developing better services. Other opportunities might be a series of training nights with the choir and a retreat before the church year begins with representatives of all major societies and committees. The information and appreciation which the pastor shares with these groups can then be passed on to the whole parish.

3. The church school presents an opportunity for better worship. By their leadership in each department, the superintendents can set a high standard for worship. Superintendents and teachers can do much toward developing a spirit of reverence that is sensitive to the presence of Almighty God and forms the basis for reality in worship. Often the curriculum materials themselves present units of study in the various phases of worship. All these opportunities in the church school should be utilized to the fullest extent. If a pastor maintains a close fellowship with his church school he will be alert to these opportunities and will help to alert his church school staff.

4. The pastor's membership training class presents another opportunity for improving worship. If this class is put on an experience-centered basis, then certainly the pastor will want to share with his confirmands his own understanding and enthusiasm regarding the liturgy and the plan of worship used in that church. He will want to take these children and young people into the nave to explain its symbolism, develop a sense of reverence, examine the order of service and the vestments.

5. The chancel committee or altar guild of the church presents another opportunity. Why not organize a group to care for the chancel and its appointments? The pastor will need to work with these people in the early days of their organization to develop understanding regarding the care of the altar and its adornment, the preparation of the elements for holy communion, and all the other tasks which such a committee or guild should perform. Such cooperation increases the congregation's understanding of worship because it has a way of filtering through the entire membership.

6. The sermon presents still another opportunity. Once a year the pastor might well preach a sermon which explains again the meaning of the particular liturgy or order of service used in that church. People respond to such sermons with deep appreciation. They want to know what they are doing when they move through the various steps of the service. The pastor owes this explanation to them. From time to time the minister ought also to preach on various phases of the whole worship experience. When the congregation is surrounded by all the memorable symbols of religion and the individual train of association is touched off by spoken word, choral music and memory, people are in a very receptive mood toward a deeper understanding of the meaning of worship. Let the pastor use the golden opportunity of the sermon.

7. The other groups and societies of the church, such as the youth groups and the women's societies, form unusual opportunities for teaching people to worship. The pastor should use these opportunities as he plans devotional services with these groups.

8. The best opportunity for teaching people to worship is the presentation Sunday after Sunday of a consistent example of worship at its best.

Preachers in Print

Modern Poetry and Religion

MOST ministers are confused by modern poetry, music and art. Yet no pastor can keep in touch with his age without knowing something about these cultural developments. Amos N. Wilder has attempted to provide this kind of understanding of today's poetry in his ★*Modern Poetry and the Christian Tradition* (Scribners, $3.00).

This book is for the minister who wants to understand what the author calls "the cultural crisis of our times." It is not for the preacher who needs a poem to complete next Sunday's sermon. Prof. Wilder feels that we are living in a time of "spiritual gestation" in which we are "confronted on all sides with a spiritual ferment, an existential wrestling, an exploration of ultimate issues." His thesis is that a study of the modern arts, and especially modern poetry, will help us understand the deeper spiritual strivings and dilemmas of our age. He believes that our cultural crisis is due primarily to the mechanization and standardization which goes with a power civilization. Man becomes depersonalized. He is detached from the soil. He lacks roots and fails to find a meaningful community relationship with his fellows. This results in a process of personal and social disintegration. Consequently, he is engaged in a search for status and identification.

To the great portions of people who have lost their social and religious roots, the traditional expressions of culture are meaningless. These older art forms do not speak their language nor express their feelings. They are too close to the Christmas-card variety of art and poetry of irresponsible sentiment. Many modern poets feel that we need a reconciliation of realism and idealism, a better blending of roses and thorns. We must avoid the false sentiments of "Beautiful Isle of Somewhere" and such naive lines as

> So many paths, so many creeds,
> So many ways that wind and wind,
> When just the art of being kind
> Is all this sad world needs.

Dr. Wilder examines the theological implications of some of the representative poets of our time. These include Dylan Thomas, Gerald Manley Hopkins, W. H. Auden, Allen Tate, Wallace Stevens and T. S. Eliot. He concludes that while much modern poetry is a protest against an unrealistic religious sentimentality of the past, there is a growing concern to identify the spiritual resources needed for survival. For some, the Christian faith has again become relevant and inescapable as man faces the experiences of modern life.

But vast multitudes stand outside of the church waiting for the Christian message. These include the ex-soldier; the victims of broken homes; the mentally sick; the artists and the intellectuals; the marginal groups in labor, business and agriculture; and the vast number of secularized men and women to whom the traditional "islands" of culture are no longer meaningful. The church must discover ways of reaching these people. In that task, modern poetry can be both a servant and a prophet.

ALTON M. MOTTER.

ROUNDUP

BEGINNING THE DAY. By **Henry M. Edmonds.** Abingdon-Cokesbury, $1.00. Can there ever be too many books for daily devotional use? Not if they are really good. There should now be added to a long list of such guides this edition of 365 excellent and brief prayers by Dr. Edmonds which first appeared in the Birmingham (Ala.) *Post Herald.* They have already stood the test of popular appeal by their wide acceptance by this cross section of a discriminating community. For those who wish a daybreak toning-up by a devout meditation that takes half a minute (most of these paragraphs are less than 50 words in length), this little volume will gratify their desires. The fatherly author, the discerning publisher and those who absorb the felicitous phrases of these pertinent petitions all merit commendation for their good judgment.—*James V. Claypool, American Bible Society, Chicago.*

JOHN WESLEY'S PRAYERS. Edited by **Frederick C. Gill.** Abingdon-Cokesbury, $1.50. In this volume the minister of St. John's Methodist Church, Colwyn Bay, North Wales, has extracted from the several previously published volumes of Wesley's prayers those he considers particularly appropriate for modern use. While the collection will be particularly valuable to Methodist preachers desirous of recapturing the gospel spirit of early Methodism, it will also prove of very real value to ministers of all denominations who are interested in enriching both their own personal prayer life and that of the congregation they lead in prayer.—*Garland Evans Hopkins, Managing Editor, The Pulpit.*

★★OUR GOD IS ABLE. By **John L. Ferguson,** Men's Club, Belmont Methodist Church, Nashville, Tenn., $2.50. Here is biblical preaching—both expository and textual—at its best. Having heard some of these sermons at Belmont, this reviewer commends highly their reading to all preachers, not for easy "sermon lifting" but for personal spiritual enrichment.—*Hoover Rupert, First Methodist, Jackson, Mich.*

THE FAITH OF THE FAMILY: AN INTERPRETATION OF THE FIRST NATIONAL METHODIST CONFERENCE ON FAMILY LIFE, CHICAGO, OCT. 12-14, 1951. By **Arthur West.** Advance, 740 Rush St., Chicago, 60 cents. Here is a booklet that has all the shortcomings of a streamlined newspaper report. It hits the highlights and often makes you wish you could have heard some of the addresses in full. Yet, for a rapid survey of problems of the American family and suggested solutions in brief, it is more than worth its price.—*Herman J. Kregel, U. S. Military Academy, West Point, N. Y.*

STORIES OF HYMNS WE LOVE. By **Cecelia Rudin.** John Rudin & Co., $1.25. First published in 1934, it is now enjoying its 14th printing. Covering somewhat the same ground as the Bonner book (above), it is interesting, informative and well written, and is designed for the average reader who wants good hymn-stories. —*Ernest K. Emurian, Elm Avenue Methodist, Portsmouth, Va.*

(★★★★You can't afford to be without it; ★★★Unusually valuable to the preacher; ★★Above average in its field; ★A good buy; No star, depends on your taste and need.)

Books Preachers Are Reading

An analysis based on reports from leading religious booksellers and from the reading of the Pulpit's distinguished editorial associates and book reviewers.

June	July	This Month	
2	2	1	**Go Inquire of the Lord.** *Gerald Kennedy. Harper,* $1.50
9	3	2	**A Protestant Manifesto.** *Winfred E. Garrison. Abingdon-Cokesbury,* $2.75
10	4	3	**Guide to the Christian Faith.** *Wm. A. Spurrier. Scribner's,* $2.50
1	1	4	**Questions People Ask.** *Robert J. McCracken. Harper,* $2.50
	10	5	**Marching Off the Map.** *Halford E. Luccock. Harper,* $2.50
		6	**A Catholic Speaks His Mind.** *Thomas Sugrue. Harper,* $1.00
6	7	7	**The Church Militant.** *Harold A. Bosley. Harper,* $2.00
		8	**Faith and Education.** *George A. Buttrick. Abindgon-Cokesbury,* $2.00
		9	**Great Voices of the Reformation.** *Harry Emerson Fosdick. Random,* $5.00
		10	**The Irony of American History.** *Reinhold Niebuhr. Scribner's,* $3.50

The Editor's Page

The Event of the Month

THE General Council of the Congregational Christian denomination, meeting in Claremont, California, discovered that its constituent churches were still overwhelmingly in favor of the merger with the Evangelical and Reformed denomination. This notwithstanding the three years' delay by litigation yet to be definitely settled by the U. S. Supreme Court. By a vote of 964 to 55, the council decided to waste no time in waiting for the final decision. It resolved to review the original plan of union and, in cooperation with E. & R. representatives, start afresh on a new plan which might be ready for joint action by the two denominations if and when the Supreme Court confirms the judgment of the state court of appeals. The action at Claremont will be highly reassuring to the E. & R. Church as well as to Congregationalism. If the Supreme Court confirms the present ruling, the new plan of union should be able to reduce to trivialities the differences which led to the litigation.

C.C. to Start Afresh on Merger with E. & R.

The Book of the Month

CONGREGATIONALISM, *by Douglas Horton. Published in England. Distributed in the U. S. by Harper & Brothers, $1.25.*

DR. HORTON addresses himself to two audiences: his own denomination and the ecumenical movement. (1) His concern with his first audience is to overcome the wrong conception of congregational polity as sheer local church independency. This notion, he shows, has never been universal in the denomination, and certainly was not held at its beginnings either in England or in New England. He traces its almost unconscious emergence in New England to the long union of the church with the state. This made it unnecessary for the parish churches to create "a strong ecclesiastical organization among themselves." After the separation of church and state, time was required—a century in fact—for this unconcern to give way to an orderly connexional fellowship through associations, conferences and the general council of today's Congregationalism. Meanwhile, the alien theory of complete local independency as the essence of Congregational polity had crept in. Though this concept still haunts the denomination in a kind of ghostly form, it has now completely disappeared in practice. All local churches are affiliated in 255 associations. (2) Dr. Horton offers Congregationalism as the true basis of a united church. He declares that the true apostolic succession is not that of popes or bishops or presbyters, but of congregations. "It is the church that makes the officers, not the officers the church." Upon this conception the united church can include bishops and presbyters as well as superintendents and secretaries. I wonder whether, in magnifying the freedom of his Congregational type of local church, he does justice to the freedom of the local church in denominations of other types.

A Thought for the Month

DOES a nation have a moral right to restrict immigration from foreign countries into its territory? This question arises in connection with the new immigration law passed by Congress over the President's veto. My answer is that the nation not only has the right but, under certain conditions, a moral obligation to exercise it. Such a condition now exists; namely, the demonstrated inability of our democracy successfully to assimilate into its institutions a large part of the huge immigrant population received in the half-century before restrictive laws were enacted. This situation presents to our democracy a far more difficult problem than any other equally enlightened democratic country confronts. Democracy has a moral obligation to protect itself against further addition to the major burden which its past hospitality has laid upon it. The early ideal of America as an asylum for all who wished to come has produced a population in which the democratic process is imperiled by political demagoguery and worse forms of corruption. The "melting pot" has not been an encouraging success even with the third and fourth generations. The not unnatural gravitation into colonial communities, especially, but not altogether, in the cities, presents an open and practically irresistible invitation to mayors and aldermen, to governors and senators and the President, to bid for votes which can be delivered wholesale in return for special favors and for recognition in appointments to public office. The party machine gets its chief support from these colonial blocs. The Roman Catholic Church, whose great strength is the result of unrestricted immigration, and whose status here is of the colonial type, does its best to keep these blocs unassimilated. It rejects the public schools where the youth of most of these colonists would be exposed to the influences of the "melting pot" and educates them in isolation under its own tutelage. On top of the breach in the quota law which admitted 400,000 displaced persons, President Truman desired to admit 300,000 more immigrants who would further complicate democracy's problem. The new law rightly estops the accomplishment of his purpose.

The Ethical Aspect of Limited Immigration

Charles Clayton Morrison

For the Record—

IN recent months "Hymns for Today," articles and Ernest Emurian's outpourings must have conveyed to Pulpit readers the idea that the Pulpit editors consider the musical program of the church of almost equal importance with the sermons. What we have been trying to emphasize is that church music is not a department separate and apart from the rest of the service; that careful planning here is as essential as in preparing a sermon. The preacher who neglects to integrate the music of his Sunday service with the rest of the worship has failed in his responsibility to his congregation as much as if he had neglected properly to prepare his sermon. Certainly no minister should be guilty of neglecting church music in these days when Sunday's music is as often featured in church publicity as the sermon topic.

Too many ministers still believe the old saw that the choir is the "war department" of the church and that the preacher "courts disaster" if he attempts to take a hand in the development of the ministry of music. While a large part of the burden of the musical program of any church falls on the shoulders of the choir director, the minister must remember that the final responsibility is his.

Over the past few months The Pulpit has published a number of new hymns. It would be interesting to know how many of them have been used in church services. Certainly many of our readers must have thought as he read one of these "Hymns for Today," "I would like to use that."

Preachers are often unfair to the hymn writers of their own day and generation. Nothing in church life is more static than our hymnology. Certainly most of the hymns that are sung on Sunday should be familiar hymns, but the congregation that does not learn one new hymn a month, or certainly ten new hymns a year, is failing in an essential phase of religious development.

Here is a recipe for your serious consideration: Select some hymn that has appeared in a recent issue of The Pulpit. Mimeograph or print it in your next Sunday's bulletin; use it for three Sundays in a row; skip a Sunday and then use it again the next Sunday. Do not try to learn any other new hymns during this period.

To learn to know and love a hymn a congregation must sing it again and again until it is no longer new to them. Try this out and you will be surprised how many people will come to enjoy and appreciate the words of the new hymn you have introduced to them. Give the hymn writers of today a chance to speak to the people in their own idiom and thought patterns. Give Pulpit hymn writers a chance to be sung and heard.

G.E.H.

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TABLE OF CONTENTS

THE EDITOR'S PAGE 30

SERMONS

Red Skies in the Evening, by Perry Epler Gresham 4
Human Destiny, by Harold L. Lunger 7
Eternity in the Heart, by Hampton Adams 10
Hours and Wages, by G. Curtis Jones 12
Unpurchasable Men, by R. W. Graham 15

ARTICLES

Current Trends in Disciple Preaching, by Dwight E. Stevenson 2
What Is Mental Health? by John A. P. Millett 19
The Wit and Humor of Christ, by Ellis Jones Hough 20

FEATURES

Enslin 22
Emurian 26
Seidenspinner 28
Books 29
Children's Sermon 17
Hymns for Today ...16, 26
Pulpit Calendar 24
Pulpit Paragraphs 24
Pulpit Prayer 18
Pulpit Post 18
Sermon Summaries ... 21
Titles and Texts 19
For the Record 31

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